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TECHNICAL REPORT

STUDY OF SCHOOL PROGRAMS FOR ALBERTA NATIVES

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ALBERTA EDUCATION CURRICULUM POLICIES COMMITTEE

TECHNICAL REPORT

STUDY OF SCHOOL PROGRAMS
FOR ALBERTA NATIVES

Submitted to:

Curriculum Policies Committee
Alberta Department of Education
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The study also used seven native field researchers for on-site interviewing

TABLE OF CONTENTS

1. STUDY TERMS OF REFERENCE AND APPROACH 1
    1.1 Terms of Reference 1
        1.1.1 Definition of Problem 1
        1.1.2 Study Requirements 2
    1.2 Study Approach 2
        1.2.1 Methodology 2
        1.2.2 Inventory Phase 4
        1.2.3 Evaluation Phase 7
        1.2.4 Policy and Conceptual Basis 12
        1.2.5 Discussion, Findings and Recommendations 13
    1.3 Study Report 13
        1.3.1 Limitations 13
        1.3.2 Organization 15

2. POLICY AND CONCEPTUAL FRAMEWORK 16
    2.1 Introduction 16
    2.2 Native Education Issues 17
        2.2.1 Province-Wide Issues 17
        2.2.2 Education of Northern Albertans 23
        2.2.3 School Evaluations 32
        2.2.4 Other Jurisdictions 34
        2.2.5 Summary 37
    2.3 Policy Basis 39
        2.3.1 Native Organizations 40
        2.3.2 Actively Involved Natives 45
        2.3.3 Federal Policy Framework 50
        2.3.4 Provincial Policy Framework 53
        2.3.5 Summary 63

3. SURVEY AND INVENTORY 66
    3.1 Introduction 66
    3.2 Perceived Needs for Native Education Programs 67
        3.2.1 Superintendents 67
        3.2.2 Principals 70
        3.2.3 Teachers 76
        3.2.4 Native Community 86
        3.2.5 Summary 102

3.3 Native Education Resources and Courses Currently in Use 107
  3.3.1 Native Language Cultural Courses 108
  3.3.2 System-Wide Native Programs 117
  3.3.3 Alternate Program Schools 120
  3.3.4 Alternate School Courses 122
  3.3.5 English as a Second Language 124
  3.3.6 Fine Arts 127
  3.3.7 Social Studies 130
  3.3.8 Language Arts 136
  3.3.9 Practical Arts and Outdoor Education 137
  3.3.10 Health 139
  3.3.11 Guidance 140
  3.3.12 Short-Term Events 140
  3.3.13 Books in Use 141
  3.3.14 Summary 142
3.4 Process of Local Development 147
  3.4.1 The Process According to Principals 148
  3.4.2 The Process According to Teachers 150
  3.4.3 The Process According to the Native Community 159
  3.4.4 Summary 166

4. DISCUSSION 172
4.1 Introduction 172
4.2 Successes and Problems 173
  4.2.1 Perceived Successes and Accomplishments 173
  4.2.2 Limiting Factors and Problem Areas 178
4.3 Applicability of Northland Investigation Findings 189
4.4 Study Findings 196
  4.4.1 Discussion 196
  4.4.2 Major Study Findings 199
4.5 Recommendations 206

BIBLIOGRAPHY

APPENDICES

LIST OF TABLES

TABLE # PAGE #

1 Provincial Superintendents: Perceived Needs for Native Programs 68

2 Provincial Principals: Requests for Native Programs 70

3 Principals' Observations on Need for Native Programs 71

4 Federal Principals: Requests for Native Programs 74

5 Principals: Is the Need Being Met at Your School? 76

6 Teachers: Do Students Feel a Need for the Program? 77

7 Teachers: Do Parents Feel a Need for the Program? 77

8 Teachers: Is the Program a Need for Native Students or More a Matter of Personal Interest With You? 78

9 Provincial Teachers: Generally, Are the Needs of Native Children Being Met by the School? 85

10 Federal/Band Teachers: Generally, Are the Needs of Native Children Being Met by the School? 86

11 Native Community: Should Students Learn About Native Culture? 87

12 Native Community: Awareness of Programs 87

13 Native Community: What Additional Materials/Programs Needed? 88

14 Native Community: Do You Feel that the Native Program is Needed? Why? 101

15 Native Community: What Additional Materials/Programs Needed? 105

TABLE #		PAGE #
16	Program Inventory	107
17	Existing Programs	142
18	Short Term Events	145
19	Provincial Teachers: Program Objectives	146
20	Federal Teachers: Program Objectives	147
21	Provincial Teachers: How Did You Get Native Parents Involved? Provincial Teachers: Reasons Why Native Parents Not Involved	151
22	Teachers: Position of Person Who Made Changes	154
23	Federal/Band Teachers: How Did You Get Native Parents Involved? Federal/Band Teachers: Reasons Why Native Parents Not Involved	155
24	Teachers: Types of Course Changes During Past Year	158
25	Native Community: Involvement in Programs	159
26	Native Community: If Not Involved in Programs Would You Have Liked to Have Been? How?	160
27	Native Community: Involvement in Programs	167
28	Provincial Teachers: Process of Development	168
29	Federal/Band Teachers: Process of Development	170
30	Provincial Principals: What is Needed to Make Course/ Programs Really Work?	183
31	Federal/Band Principals: What is Needed to Make Course/ Program Really Work?	184
32	Teachers: Requests for Specific Teaching Resources/ Curriculum Guides	188

LIST OF APPENDICES

APPENDIX #

1 Terms of Reference - A Study of School Programs For Alberta Natives

2 Telephone Questionnaire for Provincial School Superintendents

3 Telephone Questionnaire for Federal School Superintendents

4 Native Programs Overview Questionnaire

5 Native Program Description Questionnaire

6 List of Schools Contacted by Consultants

7 On-Site Interview Questionnaire for Principals

8 On-Site Interview Questionnaire for Teachers

9 Native Community Interview Questionnaire

10 Number of Interviews Completed by School

11 Interviews Undertaken to Establish Policy Basis

12 Advertisement of Ministerial Advisory Committee on Native Peoples' Education

13 Outline of Compensatory Component of Educational Opportunity Fund

14 Alberta Community School Program Information

15 Early Childhood Services Program Information

16 References Made by Teachers to Resources Used in Native Programs

1. STUDY TERMS OF REFERENCE AND APPROACH

1.1 Terms of Reference

1.1.1 Definition of Problem

This study of school programs for Alberta natives was sponsored by the Curriculum Policies Committee, which advises the Alberta Minister of Education on matters relating to the curricula used in provincial schools. A Steering Committee was formed to supervise the study, consisting of the following members:

- Dr. R. Scrimshaw, Steering Committee Chairman and Member, Curriculum Policies Committee
- Dr. J.S. Hrabi, Member, Curriculum Policies Committee and Associate Deputy Minister, Alberta Education
- Dr. G.H. Bevan, Chairman, Curriculum Policies Committee and Director of Curriculum, Alberta Education
- Ms. V. Perry, Executive Secretary, Curriculum Policies Committee
- Mr R. Tesolin, Member, Curriculum Policies Committee
- Ms. J. Laboucane, Education Director, Metis Association of Alberta
- Ms. Y. Buffalo, Designated Representative, Indian Association of Alberta.

The terms of reference as provided by the Steering Committee (Appendix 1) required a study of native education programs and learning resources in the Province of Alberta. The basic question the study was intended to discuss, is whether there should be special educational programs for native students in Alberta. More specifically, the terms of reference identified four questions which should be answered in this study:

- Are the findings of the recently completed Northland School Division investigation applicable to the rest of the province?
- What special kinds of curricula are in use in Alberta with native students, and how successful are these programs and resources?
- How have these materials and courses been developed and are some methods more successful than others?
- What recommendations should be made to the Minister of Education regarding new initiatives by the province in the area of programs and resources for native students?

1.1.2 Study Requirements

The terms of reference established a set of requirements which were to be fulfilled in the study. The initial requirement was that the study be comprehensive, in that it would cover the bulk of federal, provincial and band operated schools in which native programs and materials are being used. The client further required inclusion of both a questionnaire survey of all school board jurisdictions and a follow-up visit to a sample of schools and districts. The firm undertaking the study was expected to formulate the questionnaires administered in the study, on the basis of interests expressed by the Alberta Department of Education. The terms of reference also required that the study be undertaken by a research director who would employ a number of native field assistants to conduct on-site school and community visits. The client also indicated an interest in having a limited number of case studies included in the final report, in order that both successful and unsuccessful practices be more fully documented.

1.2 Study Approach

1.2.1 Methodology

This section outlines the approach followed and the research methods employed to fulfill the study objectives. The study was undertaken in two distinct phases. Phase One or the Inventory Phase involved a survey of special native education programs in use in provincial or federal band controlled schools within Alberta. It is noted that schools may be funded by the federal government and controlled by bands; and may be controlled by bands and operated by the province. For the purposes of the study all schools are grouped into two categories, according to which agencies control the school, as opposed to funding or operating it. The Evaluation Phase, consisted of a further examination of programs identified in the inventory phase, and a discussion of the conceptual and policy basis within which these programs exist.

In undertaking this study, it was necessary to define several terms at the outset. For the purposes of this study, the following definitions were used:

- 'Native' is defined as Metis, status and non-status Indian.
- 'Program' is defined as including special currricula, program modifications, the teaching of native languages and culture, specially designed resource materials, special efforts taken at the teacher's own initiative to deal with the needs of native children in the classroom, and any other unstructured and less formal initiatives that may have been taken to deal with native students.

- "Native Program' is defined as programs directed towards Natives, not programs having native content directed towards non-natives.

It was considered necessary to obtain the co-operation of the Education Department of the federal Department of Indian and Northern Affairs, prior to any work being undertaken in regards to federally operated schools. The co-operation of the Regional Director of Education for the Department was arranged by the Steering Committee. In addition, the Steering Commmittee also elicited the co-operation of the Indian Association of Alberta, the Metis Association of Alberta and the Federation of Metis Settlements. Representatives of the first two organizations sat on the Steering Committee. Finally, it was considered important to advise the various Indian bands regarding the study prior to any work being undertaken in their areas. As it was difficult to contact the band Chiefs by telephone, introductory letters outlining the study were sent to all Chiefs in the province. In addition, it was the intent of the study that the applicable Chiefs be personally contacted for permission to obtain information from their community, if the children from that community attended a school that was to be the subject of an on-site case study.

1.2.2 Inventory Phase

The Inventory Phase of the study was undertaken to identify the native education programs currently in use in the province. A series of questionnaires was utilized to obtain the desired information from superintendents, principals and teachers. These questionnaires were prepared by the consultant group with the assistance of the Steering Committee.

The approach used required contact with all provincial superintendents by letter and telephone requesting assistance in identifying schools with 10 or more native students, and requesting permission to contact those schools for data collection. Appendix 2 outlines the telephone questionnaire that was administered to provincial superintendents. The intent of this questionnaire was also to identify any special measures undertaken at the district level for native children, and the superintendents' perceptions as to the need for special native education programs in their district.

Forty-eight of the 98 provincial superintendents either knew, or felt that there were schools with 10 or more native students in their jurisdiction, and granted permission to contact the school principals. The Calgary Public School Division was able to identify schools with status Indian students but had no information on non-status or Metis students. All other superintendents were able to respond within the study definition of "native". The number of schools finally identified by superintendents totalled 237. Similarily, telephone questionnaires (Appendix 3) were administered to the five federal district superintendents in the province. In addition, the same questionnaire was used with the Associate Director of Education for the Lesser Slave Lake Indian Regional Council, as that organization also plays a district-level education role. Of the six responses, only the Fort Vermilion School District identified any initiatives being taken at the district level.

The principals of the identified schools were then sent Program Overview and Program Description questionnaires by mail. The principals of the six band operated schools in the province were also mailed the two questionnaires. The Program Overview questionnaires asked the principals to identify native programs in use within their respective shcools. The Program Overview questionnaires also included questions regarding enrollment (native versus non-native), the impetus for native education programs in the school, funding used, limiting factors in regard to the implementation of such programs, and programs under development for the next school year. The principals were then requested to have their appropriate staff member complete a Program Description for each of the native programs in use within the school. Program Overview questionnaires used with the provincial schools are included in Appendix 4.

The Program Description questionnaires asked for more specific information from teachers and other staff members directly involved in program delivery. The questions addressed matters including: extent of native content in the programs, program objectives, native language usage, native enrollment, staff and the resource people involved, process of development of teaching and learning resources, and the length of time the program(s) had been in use. Appendix 5 provides a sample of the provincial Program Description questionnaire that was used. Follow-up telephone calls were placed with all schools that did not return the questionnaires, to collect the necessary data.

Appendix 6 lists the schools that responded to the study's requests for information. 'Provincial schools' refer to schools operated under the jurisdiction of the province. 'Federal schools under provincial jurisdiction' refer to schools on Indian reserves that are operated by the provincial system under contract to the federal government. 'Band operated schools' refer to schools under federal jurisdiction whose management and operation has been transferred to the Indian band by way of agreement.

Information was received from 236 provincial schools. Of those, 60 had 10 or more native students who were involved in at least one native program according to definition used by the study. Schools with 10 or more native students and no native programs numbered 141.

Schools with fewer than 10 native students (in other words, those schools contacted in error) totalled 35. Information was also received from the seventeen federally operated schools, five band operated schools, and ten federal schools that are operated by the provincial system. A total of 45 programs were identified, from 17 federal and band schools. Specific information on the majority of these programs is contained in the companion volume to this report. The programs listed in that volume fall into nine categories:

- Alternative School Programs - students take most or all of their subjects in a native context.

- Alternative School Courses - these are courses outside the normal subject areas, that are directed towards Natives, from a Native perspective. Two examples identified by the study, are an option program on Law Awareness, and a series of special 'Native Community Projects'.

- Native Language and/or Culture Courses - this category includes a number of schools offering Cree language, and others providing teaching in Blackfoot, Stoney, Dene and Slavey. Also included are courses in native culture.

- Integrated Curriculum Adaptation for Northland (ICAN) - in most of the schools using it, ICAN encompasses Language Arts, Social Studies and Science and is taught at the Grade I level. Six schools also reported the use of ICAN at the Grade 2 level and three at the Grade 3 level. ICAN has been developed by the Northland School Division to deal with the teaching of children whose first language is Cree or Chipewyan.

- English as a Second Language (ESL) - this refers to courses that are specifically adapted for students making the transition from a native language to English. Most schools reporting ESL courses use the same program for a cross-section of ethnic groups, with no particular adaptation for native students.

- Course Adaptations - These courses are interpretations of the Alberta Curriculum Guides (usually a small portion thereof), that include the provision of materials relevant to native culture as a course objective. The majority of such adaptations were a study unit or student project in length.

- Short-Term Events - These events are integrated across more than one course and/or grade and usually consist of native resource people coming to the school over a short time period for a combination of special native oriented activities such as display of native music, art or culture. The event is often in the nature of a school theme of activities for a short time period.

- Books - Many school responses to the questionnaires indicated that the special native resources identified were made up of books only. Both subject and grade level had to be indicated by the school, for the school to qualify for placement in this category.

- Other Programs - One school reported on a committee made up of native parents that advises the principal on school programs for native children attending the school.

1.2.3 Evaluation Phase

The evaluation phase of the study was concerned with an examination of the perceived effectiveness, responsiveness, relevance and value of the native education programs identified during the inventory phase. This evaluation was undertaken through:

- an examination of the native education programs identified in the inventory phase;
- a discussion of the programs with the native community, through a series of case studies involving prototypical programs;
- an examination of the policy basis within which these programs exist: and
- an examination of the conceptual basis within which these programs exist.

The follow-up examination of the native education programs and intiatives identified in the inventory phase was undertaken through additional questionnaires administered either on-site by the native field researchers or by telephone.

Site Visits

Eighteen of the schools in which special native education programs were in use, were selected for detailed examination through on-site interviewing. The selections were made by the consultant group with the assistance of the Steering Committee, based on the data obtained prior to the end of April, 1982. The selection of the schools to be visited was based on the following criteria:

- that the schools have native education programs in use which are significant in terms of native content;
- that the schools selected represent a fairly even mix of provincial and federal or band operated schools;
- that the schools selected represent a geographical cross section of the province;
- that the schools selected represent a cultural cross section in terms of enrollment (including Metis, non-status Indians, status Indians and the various tribal groupings).

The provincial schools selected for on-site interviews were:

- C.J. Shurter, Slave Lake (for this school, community interviews were held with natives primarily from the Sawridge Reserve);
- Elizabeth School, Grand Centre (Elizabeth Metis Settlement);
- Kinuso School, Kinuso (Driftpile Reserve);
- Glen Avon, St. Paul (Saddle Lake, Kehewin Reserves);
- F.P. Walshe, Fort Macleod (Blood Reserve);
- Grouard School, Grouard (Sucker Creek, Grouard Reserves);
- Mistassiniy School, Desmarais (Bigstone Band Reserve);
- St. Stephen's Catholic School, Valleyview (Sturgeon Lake Reserve);
- Ben Calf Robe Program, Edmonton (Edmonton Native Community);
- Plains Indian Cultural Survival School, Calgary (Calgary Native Community).

The federal and band operated schools selected for on-site interviews were:

- Dene Tha Community School, Assumption (Dene Tha Band);
- Standoff Elementary School, Standoff (Blood Reserve);
- Ermineskin Elementary and Junior High School, Hobbema (Louis Bull, Ermineskin, Samson, Montana Bands);

- Alexis Elementary School, Glenevis (Alexis Reserve);
- Onchaminahos Elementary and Junior High School, Saddle Lake (Saddle Lake Reserve);
- Morley Elementary and Junior High School, Morley (Stoney Reserve);
- Crowfoot Elementary and Junior High School, Cluny (Blackfoot Reserve);
- St. Mary's Senior High School, Cardston (Blood Reserve).

Some data from the F.P. Walshe, Standoff and St. Mary's case studies was collected but not utilized due to circumstances beyond the control of the study.

On-site interviewing was undertaken to obtain follow-up information for the eighteen programs in regard to program content, delivery, development and reception. Program content refers to the composition of the program in terms of its topics and materials. Program delivery is the process by which the course or program is presented to the students. The major considerations with respect to delivery were how and by whom is the program provided. Program development refers to the process by which the native program was created and established (of particular concern here was native involvement, if any, in the process). Program reception refers to how a program is received and viewed by students and others in the native community.

On-site interviews were conducted with principals, teachers and members of the native community in regard to the native program(s) in use in the school, and the concept of native education in general. Three detailed questionnaires were developed for the on-site visits: a questionnaire for principals, one for teachers, and one for persons from the native community. As with the others, the questionnaires were prepared by the consultant group with assistance of the Steering Committee. Many of the questions included in the questionnaires were intended to follow-up on the information returned in the Program Overview and Description questionnaires.

The questionnaire for school principals (included in Appendix 7) was administered to the incumbent principal at each of the eighteen schools and included questions relating to:

- program development;
- native involvement in the program;
- applicabilty of the program to other schools;
- the need for the program;
- comparison of the program to programs in use elsewhere;
- success of the program;
- future plans for the program; and
- limiting factors.

The questionnaire for teachers (included in Appendix 8) was administered to the teacher(s) or staff member(s) directly involved in the delivery of the programs previously identified. It included questions concerning:

- native content;
- admission criteria for the program;
- program evolution;
- achievement of program objectives;
- development, content and source of teaching and learning resources;
- the need for the program;
- program development; and
- specific resources or curricula needed by the teacher for the program.

The questionnaire for members of the native community (included in Appendix 9) was administered to local native officials (such as Chiefs, education portfolio holders, and education chairmen), parents, and in some cases students (depending on the grade level). The questionnaire included questions relating to:

- the need for native cultural education in various subject areas;
- the need for the existing native education programs;
- their involvement in existing native programs;
- the involvement of other natives in the programs; and
- the ways in which native persons could have more input.

Seven native field researchers were hired from the regions in which interviewing would take place. The duration of each case study visit by the native field researchers averaged five days and for each of the sites at least ten interviews were conducted. Appendix 10 lists the numbers of interviews completed by school. Prior to undertaking the interviewing, the native researchers were briefed at an all-day session in Edmonton. During the briefing session the interviewers were introduced to the study and the purpose of the field interviews. They were also provided with an information package for each school to be visited. This package contained general information on the study and specific information on that particular school, including all program information received to date. The native interviewers remained in close contact with the study principals during the interviewing period.

The one ICAN program sampled by the study was included as a case study for the on-site interviews. The remaining information collected on ICAN was obtained in a personal visit to the Northland School Division ICAN Centre by one of the members of the consultant group.

Telephone Questionnaires

For the remaining Native programs identified in the inventory phase, additional information concerning specific program content, development, and delivery was obtained through telephone interviews with the teachers directly involved in the programs. Five different questionnaires were prepared by the consultant group with the assistance of the Steering Committee, to obtain further information on these various programs (Appendix 11 contains a sample of these questionnaires). Most of the questions included in these questionnaires also served to follow-up on the information obtained during the inventory phase. The four questionnaires utilized included one for each of the following categories:

- Courses with native content;
- English as a second language for native students;
- Short-term events with native content; and
- Books.

The matters addressed in the questionnaires included: program characteristics and duration, native language usage, program development and evolution, special resources utilized, achievement of objectives, program need, and native involvement in the program. The telephone interviews with teachers included four schools with native language and/or culture courses, 11 schools with native content in fine arts courses, 12 schools with native content in social studies, three with native content in language arts, three with native content in practical arts, and one with a native-focused guidance course. Seven of the schools contacted were multiple interview schools, in that more than one questionnaire was required. Interviews were conducted in three schools regarding short-term native oriented events and four schools regarding programs for English as a second language. Schools were only contacted for information on books if they had identified no other native programs. Eight schools supplied information on books according to the subject in which they were used and the grade level to which they were directed.

1.2.4 Policy and Conceptual Basis

To establish the framework within which native education programs are undertaken in the province, it was necessary to identify their policy and conceptual basis. In determining the conceptual basis, it was necessary to undertake a literature review of the documents available to the study that discuss the issue of native education in Alberta. Certain documents from other Canadian jurisdictions were also reviewed.

The policy basis was established through discussions with thirty-one individuals actively involved in the issue of native education in Alberta. A number of these individuals also provided background documentation and policy statements that were of considerable value to this study. The discussions were held with individuals from four distinct groups:

- those presenting federal education policies and programs;
- those presenting provincial education policies and programs;
- those presenting native organization positions;
- natives who are academically and/or professionally involved in education.

Appendix 12 identified the individuals contacted for this aspect of the study. The topics discussed included:

- perceived NEED for special education programs for Natives;
- GOALS established for native education by the organization being represented;
- OBJECTIVES identified by the organization;
- ACHIEVEMENTS in the education of native children to date, and the impact of those achievements.

1.2.5 Discussion, Findings and Recommendations

The resulting inventory information from the above work is discussed in this report. On the basis of that discussion, certain general findings were identified and are listed in this document. Finally, recommendations are presented in those areas identified earlier as falling within the terms of reference of this study. This study's orientation of necessity was in regards to curricula, however the nature of the issue is such that many other school related factors are also involved. As a result, discussions in these other areas are also presented for consideration.

1.3 Study Report

1.3.1 Limitations

Although this study represents a significant effort to investigate the issue of special school programs for native children in the province, it cannot be considered an all-inclusive analysis. The study did have some limitations which are outlined below:

- Some native content courses and units taught in provincial schools probably eluded the tracking method used in this study to identify schools with 10 or more native students having native programs.
- In some cases, the follow-up information obtained, indicated the initial information on a particular program had been inaccurate or that the program plans of the school had failed to materialize. The information initially collected for schools that did not respond to follow-up inquiries, may therefore have some degree of inaccuracy.
- The choice of native community people for on-site interviews could not be considered random. The degree to which the native community interviews are representative of a cross-section of opinions in a community can not be easily gauged, as the choice of interviewees operated by referrals. However, attempts were made to ensure that a broad range of opinion from the community was obtained.
- Teacher responses to inquiries about the accomplishment of course objectives were for the most part, rather vague and based on personal opinion. Few cited results from any formal program evaluations.
- There existed a degree of misunderstanding between the researchers and the schools in terms of what constitutes a 'special native program'. As a result, it is expected that a number of programs that fall within the definitions of this study may not have been identified.
- This study is not an evaluation of certain school curricula in the usual sense. It is however, a study of the extent to which curricula have been developed for native students at the classroom level.
- There was some suspicion on the part of status Indians as to the 'ulterior motives' of the provincial government in conducting this study. This appears to have resulted in some reluctance to provide information.
- There was a wide variation in the extent to which principals and teachers were prepared to share information on their programs. Many had not assembled any supporting information preparatory to the telephone interview, despite having been requested to do so. However, most staff were prepared to answer questions at length during the actual interview.

- Data collected in regard to the ICAN program was limited to that obtained as a result of the initial questionnaire and an on-site visit. The principal reference used was an assessment of the grade 1 ICAN program materials, as supplemented by discussions with the Northlands School Division facilitator responsible for the recent informal evaluation of those materials.

1.3.2 Organization

The remainder of this report is divided into three main sections. The first section discusses the framework within which the evaluation of native children takes place in the province of Alberta. This framework is established by reference to discussions with key individuals, a literature review, and a discussion of relevant government policies and programs. The second section outlines the program information obtained by way of the questionnaires and on-site interviews. This information is discussed for the three topics identified as being of major interest to the Steering Committee; the need for special programs for native children, special resources and courses presently being used, and the process by which the programs were developed.

The third section then draws certain conclusions on the basis of the previous two. Program successes and problems are discussed in the light of the special programs that were identified by the study and the framework within which these programs take place. The province wide applicability of certain findings of the Northland Investigation Committee is discussed, major study findings are listed, and recommendations for provincial initiatives in support of special programs for native children are provided.

2. POLICY AND CONCEPTUAL FRAMEWORK

2.1 Introduction

This section of the report discusses the framework within which the native education programs are developed and delivered. It was considered necessary to identify the environment, as it provides the provincial level objectives for the education of natives, as held by government agencies and by native organizations. In combination with the community and school-level objectives associated with specific programs, this provides the 'benchmark' by which the programs must ultimately be tested. An awareness of native goals for the education of their children also provided the consultant group with a more meaningful basis upon which to make recommendations.

The first half of this section discusses the issues associated with native education, as identified in a number of reports produced over the last ten years for the Alberta Department of Education. Recurring issues throughout the various documents are then summarized and listed. The second half of this section discusses the goals and objectives for native education held by relevant government agencies and programs as expressed by native organizations and professionals in the field. Again, recurring themes are summarized and listed.

In the remainder of this report, the phrase 'native culture' is used a number of times. It is used in this report in reference to the image Natives have of themselves, and the manner in which this self-image affects their relationship with the rest of the world. This 'way of thinking' finds expression in a different approach to life and different attitudes towards formal education, how it should be provided, and what role it should play in personal development. The phrase 'native culture' also includes more obvious elements such as native languages, dancing, art, etc., but only in the sense that these elements provide an illustration of a certain view of the world. Conversely, non-natives tend to use the phrase in a narrower sense referring to only the more apparent artistic activities.

2.2 Native Education Issues

It is not within the terms of reference of this study to undertake a review of literature regarding the role and requirements of curricula in the education of children. However, various reports and documents directly pertaining to native education in the Province of Alberta have been drawn to the attention of the consultant group. These documents are discussed in this section of the report. Relevant suggestions and recommendations from those studies are referenced and were taken into consideration in the development of the study's findings and conclusions. The material is discussed under the following categories:

- Investigations into Province-Wide Native Education Issues. Included here are reports and documents that deal with certain issues on a province-wide basis, such as the relative responsibilities of teachers versus schools versus communities, the process by which curricula is developed, local control of native education, teacher training, intercultural education, native people in the curricula, and special native programs.
- Education in Northern Alberta. Various reports have been done on the particular requirements for the education of Northern Alberta children (largely native). Included are reports on the Northland School Division and the Education North Project.
- School Evaluation. The Department of Education has undertaken school evaluations on request. A number of these evaluations have been completed for schools having primarily native students, and drawn certain conclusions of interest to the Study.
- Activities in Other Jurisdictions. Included here are reports from British Columbia, the Northwest Territories and Ontario.

2.2.1 Province-Wide Issues

Task Force on Intercultural Education (1972).
A Task Force on Intercultural Education was appointed in 1971 and published its report in June, 1972. The Task Force was assigned to discuss the overall topic of intercultural education, identify the status of native education in the province, and provide the government with some indication of the

desires of native groups in regard to education. The report of the Task Force also brings together and discusses available statistics on native student enrollment, dropouts, age-grade retardation, teacher qualifications, the use of aides, etc.

The report also contains extracts of briefs from the Indian Association of Alberta, the Metis Association of Alberta, the Voice of Alberta Native Women's Society, the Saddle Lake Band (directed to the Indian Association of Alberta), and the then Metis Association of Saskatchewan. It was concluded from these briefs and the other documents cited, that initiatives in native education need to take place in five areas: curriculum, parental involvement, culture, language competency, and teacher training. Of particular interest to this study, the report cited two briefs from Native groups to the previous Worth Commission on Educational Planning. The Voice of Alberta Native Women's Society recommended that native arts and crafts and other handicraft skills be taught in the schools attended by native Indian children. The Society also recommended that history courses should encompass Indian history that is acceptable to Indian leaders and peoples of Alberta. The brief from the Indian Association of Alberta recommended compulsory inclusion of Indian cultural content in Alberta's schools.

Recommendations and requirements identified by the Task Force relevant to this study include the following:

- "Natives and whites should join forces in cooperatively designing programs to fulfill the educational wants and needs of native peoples".
- "Education that is representative of both Indian and White culture should be provided for native people".
- Effort be made towards providing "Education for four to eight year old native children who attend provincial schools including use of the native language where such is desired by parents".
- "Indian language, culture and history as courses of instruction and 'Indian Content' in other courses such as the basic reading program".

- "Job preparation for native people in vocations which will utilize their particular talents and interests and allow them to remain in their own communities".
- "More selective preparation and screening of teachers for native students, which includes the training of native teachers and teacher aides, and strengthening intercultural education programs for teachers.
- Recruit a larger staff of consultants on native education, including native persons who are specialists in Early Childhood Education, curriculum development, adult education, liaison with parents, teaching English as a second language, outdoor education, etc.".
- "Establish working committees comprised of native and non-native personnel to advise and assist in policy implementation (e.g. curriculum committees)".

Native Curriculum Survey Report (1974)

Shortly after the publication of the Task Force report, the Curriculum Branch of Alberta Education undertook a survey of native curricula used in the province. Objectives of the survey included identifying key individuals and groups active in native curriculum development in Alberta, as well as identifying available native studies curricula and resource materials that had been provided, a number of findings were documented. Those particularly relevant to this study are included below:

- "There is a debilitating lack of communication between and among agencies providing educational services on the one hand, and the consumer-recipients on the other hand".
- "The most relevant programs about and for native people are usually those developed by native people".
- "There is an increasing interest in learning about native people . . . on the part of native people themselves . . ."
- "There are many curriculum resources available about native people, but there is a problem of lack of accessibility to those undertaking native studies programs".
- "Although there is an increasing number of resource items being written and/or produced by native people, the majority of material is still produced by non-natives who do not adequately represent an effective involvement in the presentation of heritage, culture, and contemporary issues".

All of the survey's recommendations directly pertain to the subject matter of this study, and are reproduced here:

- "It is recommended that a major objective of the curriculum be that each native child, by the end of the third year of elementary school, should be able to name the tribe to which he belongs, and have an elementary understanding of what that means in an historical and cultural context, and what his very unique role in our society is - past, present and future."
- "It is recommended that an exchange of materials, visits, and personnel between communities within Alberta be encouraged."
- "It is recommended that structures and processes which provide for closer liaison between classroom teachers and curriculum developers be researched."
- "It is recommended that situations be created wherein individuals have an opportunity to function simultaneously as teachers and curriculum developers, with adequate time to carry out both functions."
- "It is recommended that the Department of Education provide leadership and funding in the updating and/or addition of bibliographies, curriculum handbooks, and kits relevant to the educators and students of Alberta."
- "It is recommended that greater emphasis be placed on communication functions and the gathering and dissemination of information on existing projects interprovincially, internationally, and among jurisdictions within Alberta."
- "It is recommended that correspondence with publishers to establish what native studies material is preferred and what will not be tolerated be undertaken by concerned curriculum development personnel, native organizations, and others interested in reducing the stereotyping and prejudices which have been so prevalent in curriculum materials in the past.

Natives of North America, Defeathering the Indian (1975)

Immediately subsequent to the Native Curriculum Survey, the Department of Education published Natives of North American, a selected bibliography of resources for native studies programs, and a handbook for native studies entitled Defeathering the Indian. This handbook was written from personal experience and observation and detailed curriculum areas where teachers could teach native content to both natives and non-natives.

Report to Advisory Committee on Native People's Education (No Date).
Dr. Carl Urion of the University of Alberta, worked in conjunction with the Minister's Advisory Committee on Native People's Education to produce a report that provided specific recommendations to the Minister in this area. This report was developed on the basis of the Committee's understanding of the problems facing native children in the schools as a result of the Committee's activities and deliberations. The report makes specific recommendations in the area of financing, the involvement of native people in the education system, and the long-range aspects of native education. Recommendations that pertain to this study are listed below:

- "That the Minister officially recognize any representing, or interested group in which native people are involved".
- "That leadership training for these groups be developed and provided".
- "That the Minister of Education be encouraged to direct greater attention to the educational needs of native children, youth, and parents at the Ministerial level of government".
- "That Advanced Education and Manpower commit themselves to an initial cost/intensive programming in human resource development, or at the very least take the leadership in obtaining an interdepartmental commitment for such intensive programming in human resource development".
- "That career counselling be provided. That this career counselling be made available with their (native's) own environment from individuals to whom the native person can relate effectively".
- "That a condition for participation in any educational and training programs should be prior and continuous involvement in the counselling process".
- "That human resource development be given a high priority in order that native people might be able to profit from work opportunities opened up by increased industrialization and at the same time be able to cope better with the inescapable and attendant problems of social change which will affect them".

Curriculum Decision-Making in Alberta I, II, III (1974, 1977, 1980)

There have been three conferences held in Alberta to discuss the process of curriculum decision-making. The conferences were attended by the Alberta

Teacher's Association, the Alberta School Trustees Association, and the Department of Education. The purpose of the conferences was to develop a consensus on curriculum development issues through the development of recommendations for action that were agreed to by all three parties. Some of these recommendations developed at these conferences pertain directly to the study, and are reproduced below:

- "It is recommended that the Department of Education support the ideal of shared responsibility in curriculum decision-making by helping to provide the necessary resources (such as time, money and expertise) to facilitate local curriculum development activities". (1974 conference)

- "It is recommended that structures be established which would ensure input into the curriculum development process from all levels of involvement - Department of Education, local school systems, teachers, parents, learners". (1974 conference)

- "It is recommended that Alberta Education develop a mandatory core curriculum which identified minimum content and mastery levels for all students and that local jurisdictions provide opportunities for learning beyond the core through the selection of provincial and/or locally developed options. . ." (1977 conference)

- "It is recommended that Alberta Education work towards a more harmonious transition from kindergarten to Grade 1. . .". (1977 conference)

- "It is recommended that curriculum changes receive continuous evaluation after implementation including feedback from teachers, learners, and parents as well as other interested persons and agencies". (1977 conference)

- "Be it resolved that Alberta Education encourage decentralized curriculum development in core and elective curriculum areas through provision of: 1) funding; 2) resource personnel; 3) encouragement for a cross-section of interested teachers and citizens to participate; 4) a clearing house arrangement to enable provincial sharing and distribution". (1980 conference)

- "Be it resolved that models be constructed for the development of curricula for native children with input from native individuals and communities". (1980 conference)

- "Be it resolved that community involvement in school curricula focus upon:
    - a) establishing local priorities based on Alberta Goals of Education and Goals of Schooling.
    - b) developing non-core courses or portions of courses". (1980 conference)

- "Be it resolved that the principle of community involvement in program development embodied in the Early Childhood Services Program be reaffirmed by Alberta Education and that adequate funding be provided to extend its application where appropriate to all grade levels". (1980 conference)

Native People in the Curriculum (1981)

Finally, a report undertaken for the Department of Education concerned the manner in which native people and their history and social structure has been portrayed in materials specified for use in the Provincial social studies curriculum. The study found that there is an 'adequate' amount of recommended native content at most grade levels. Some of the resource materials were considered to be competent in their depiction of native people. However, it was concluded that a significant number of the materials are problematic to varying degrees (43% of all titles reviewed). A large number of errors of fact, speculations presented as fact, over-generalizations, stereotyping, ethno centrism, and other problems were identified. The report also makes suggestions as to why the resource materials seem to have difficulty in adequately dealing with natives. Of relevance to this study, is the point made that "Native people have not been represented as users or developers of general curriculum nor of learning resources" (P.9 of Report Summary). It was considered by the study authors that if natives were more actively involved in the development of the materials in the first place, then they would present fewer problems with their native content.

2.2.2 Education of Northern Albertans

Northland School Division Study (1975)

In July 1975, the Northland Study Group presented their report to the Minister of Education. The study group was appointed by ministerial order to inquire into the operation of the Northland School District. Included in the terms of reference, were investigations into the educational programs of the Division, the role of the Northland schools in their communities, and the effectiveness of other government programs as they relate to and support school services. At the time of the study, 27 out of 30 Northland schools served a native population. Each of the communities in the Northland School Division was visited. Public and school meetings were also held. It was pointed out in the report many times, that native parents in the Northland School Division who voiced an opinion at the public meetings considered the teaching of native content discriminatory. Fundamental and mainline education was said to be favoured by the parents. However one research study into the teaching of a native language to Inuit in Alaska was offered by the group as substantiation for the merits of teaching native culture. However, the 1975 Northland Study Group stated that they observed few attempts to incorporate aspects of Indian culture, historical or current, in the school programs.

In the matter of curriculum, the group also found that lack of facility in English hampered school performance, as did the lack of home and parental support of the 'educational ethic' as it is understood by the Division. Curriculum relative to the local community was lacking, and a need was identified for further guidance for teachers on the unique requirements placed on teaching in northern Alberta. It was suggested that a more flexible system of progression was required, to permit native students to progress at their own rates. The concept of the school as part of a 'community action program' was endorsed, however it was only seen as working if there existed a longer-term continuity in both teaching staff and parental involvement. The group supported the development of vocational skills training programs at an early age, in activities relevant to the local community. It was suggested that in doing so, local resource people should be used to the maximum extent.

The report states that native content in the curriculum is best accomplished through community involvement, which in turn necessitates the development of a positive relationship with the local communities. The report also identified a close relationship with the local communities. The report also identified a close relationship between the community's (and therefore the child's) facility in English, and the ease with which the native children enter into the school system. Finally, the report makes a number of recommendations that pertain to the subject of this study. It is noted that success in the implementation of any recommendations associated with the development of curriculum, are seen by the report's authors to revolve around teacher and principal morale and support, and their length of stay in the area. With that provision, the following recommendations were made:

- "That the formation of local school committees be diligently pursued, and to that end there be appointed an organizer of and advisor to local committees".
- "That honoraria and expenses be provided for local committee members and school representatives for approved meetings".
- "That the development and use of materials in harmony with the children's environment be encouraged".
- "That teachers and school programs adopt a positive attitude towards the pupils' antecedents".
- "That increased information regarding the true progress of children in school be made available to parents, and be the subject of discussion with them".
- "That attempts be made to provide some increased availability of practical programs, in addition to, and supplementing, standard school offerings".
- "That the teacher-aide, counsellor-aide, and Early Childhood Services programs be continued, and the last extended".
- "That local residents be involved in school programs when they have knowledge or skills that they can contribute".
- "That the Department of Education take the initiative in the establishment of some sort of curriculum centre or agency having as its purpose the development of curriculum materials of usefulness not only in Northland but in other jurisdictions having considerable numbers of native pupils".
- "That the assistant superintendent of schools instruction, prepare, or arrange for the preparation of, supplementary guides for the use of teachers giving advice as to desirable adaptations of the Alberta curriculum, and also as to useful materials available in relation thereto".
- "That a bonus be paid to teachers having capacity in a native language ".
- "That the orientation program for teachers be continued and constantly reviewed".
- "That the provision and use of remedial reading devices be carefully looked into as a possible priority item".

Assessment of Educational Needs of Northern Albertans (1976)

Also in 1975, a Minister's Task Force was commissioned to conduct a comprehensive assessment of the educational needs of northern Albertans. This project fulfilled one of the obligations of the Canada-Alberta North Agreement, which in turn provides a mechanism for the cost-sharing of Federal-provincial programs (including the Education North program which is discussed in more detail later in this report). The study concluded that the major problem with education services in the north is not in terms of the money made available, but is in terms of the delivery of those services.

Part of that delivery mechanism was identified as curriculum. It was considered important that there be a 'collective action program' for local involvement in the development of curricula. This local involvement is seen as improving community/school relationships, increasing student involvement in school, and developing local people's understanding of the school system. It was suggested that provincial government support in the local development of curricula be provided through funding programs such as the Educational Opportunities Fund (EOF). The community use of school facilities is also seen as a way in which a positive parental involvement in the system can be promoted.

The need was also identified for substantially increased guidance counseling services. It was suggested that a district level effort in the development of resources and circulation of materials was also needed to support the individual efforts of schools. The report supported local community involvement in the educational system. However, it suggests that for it to happen community leadership capabilities must be further developed. The focus for this development would be in terms of the development of local School Committees, which in turn would have delegated to them a real authority to make decisions in certain areas.

Finally, the Task Force's curriculum recommendations called for the identification, collection and development of curriculum materials pertinent to northern communities. Conclusions drawn about native education pointed to the need to improve the fit of curriculum and instruction in the schools to the socio-economic/cultural lives of the students and their parents. A related comment was in regards to the potential long-term benefits for native children if they are allowed to speak the language of their home in their early years at school, and gradually acquire English as a second language in the higher grades.

Recommendations made by the Task Force that are of particular interest to this study, are as follows:

- "That a curriculum development project be designed and operationalized to stimulate a concentrated effort by school authorities to:
  i) identify and collect pertinent existing materials available commercially
  ii) identify and gather pertinent materials developed in other projects
  iii) develop, produce and share teachable units as required by northern communities
  iv) generate viable mechanisms for localized curriculum development and implementation
  v) develop a sustained program for orientation of teachers to northern people and development of community relations skills
  vi) increase community commitment to schooling by direct, active involvement."

- "that the guidelines for the EOF program be relaxed to allow use of the funds for the development of the necessary curriculum materials to support classroom delivery of the program".

- "That the Interdepartmental Community School Committee (IDCSC) recommends to its member departments that they undertake a systematic program of development endeavours related to community education and community school operation in Alberta North".

- "That the Department of Education develop a plan for the establishment of regional learning resources centres. . .".

- "That the Department of Education design a Local School Committee development project. . .".

- "That the Department of Education design a project similar to the Northern Saskatchewan program and stimulate its application on an experimental basis, on a small scale, by school authorities delivering service in communities where Cree is the dominant language of communication, if firm and unequivocal evidence is found that better results were obtained in these schools".

Education North Evaluation Project (1981)

The Education North Project's orientation is towards the development of a community leadership structure that can facilitate the community's involvement in its own development. The University of Alberta has been contracted by Alberta Education to carry out an external evaluation of the Project over a number of years. Since the Project's orientation is directly towards community involvement and leadership development in native communities, and since it has been identified through this study that community involvement is essential for the success of native education programs, the more pertinent findings of the second annual report of the evaluation are discussed here. It is understood that these findings are interim, with final conclusions to be reached by the evaluators at a later date.

- it appears that the financial support of local community organizations must be rather loosely administered, with a minimum of the type of red tape and administrative/accounting requirements that local organizations are least capable of dealing with.
- Effective and motivated community involvement requires the allocation of power and authority to the local community structure.
- The power and authority assigned to a local organization must be balanced off against the power and authority of the educational system with which it is to work.
- Resource people are necessary and must be experienced in the issues at hand and in particular able to work with community organizations. They must also be given well defined roles and reporting relationships.
- Even a community-based organization will not work, unless there is some minimum level of longer-term community support for the idea. This in turn requires dealing with affected community-based interest groups.
- Once a government program of this nature is started, the long-term support of successful community initiatives will be required.
- A carefully prescribed role for community 'animateurs' will help foster the development of community initiatives.
- Individual community leadership capabilities are critical, and perhaps can be fostered through appropriate training programs.

- It needs to be clearly understood among the parties involved, as to what is meant by 'community involvement'.
- Community organizations should start from a narrow focus, and as competence is achieved and successes made, broaden into related areas.

Northland School Division Investigation (1980)

Finally, the Minister of Education in 1980 established the Northland School Division Investigation Committee to enquire into the operations of the Northland School Division. Factors looked at included the relevance of the curriculum and the program of studies, the public attitude towards education in the District, and other relevant factors. The curriculum related findings of the report are further discussed later in this study, in terms of their applicability to the rest of the province.

The Committee found that increased demands for changes in the Division from the native community, along with a perceived lack of action in this regard have further alienated those communities from the school system. This has in turn resulted in a lower level of student interest. The report suggested that for a change in attitude to take place, the "local people must have input and the curriculum and school must become more relevant to the needs of the young people". However, the report also makes the point that 'input' is a two-way street, and native parents and communities must be more willing to support the principle of public education, and to actively work for it.

The report considers that incoming teachers are insufficiently oriented and briefed regarding the teaching of native children, the teaching of English as a second language, and the local cultural and historical content. In this regard, appropriate instructional supplies and resources are also lacking. Further, it is suggested that there appears to be a need for more active divisional encouragement and facilitation of teacher/community contact, as opposed to merely recognizing that it is a good thing. The use of locally hired para-professional staff is seen as a very positive factor in school/community relations, and in bridging students' language gaps.

The findings of the Investigation Committee in regard to curriculum are particularly relevant to this study, and are listed below. These findings, along with the curriculum related recommendations of the Committee, are also further discussed in a later section of this report:

- There is a lack of district-level initiative in pursuing the goal of appropriate curricula and resources for local native content in programs.
- There is an insufficient recognition of the value of teaching in the native languages.
- There is a concern that the Division's programs are not meeting the needs of the children in:
  - the development of positive self-image
  - the portrayal of native language and culture
  - training in life skills
  - vocational education
  - teaching in fine arts.
- Where natives are portrayed in the resource materials, the portrayalso tend to be out-dated and stereo-typed.
- There is a need for greater provincial-level support in the broad-based development of education programs.
- There is an insufficient level of support at the district-level for individual teacher initiatives in the adaptation of programs.
- The Early Childhood Services program was identified as a success, because it involved community members as aides which allows for instruction in the native language and provides a bridge of understanding between the two cultures.
- The funding of facilitators who support teacher efforts is considered successful. Also benefitting from the fund is ICAN.
- ICAN is considered to be a positive development, and its extention to other grades and to other districts should be investigated.
- It is necessary to utilize the abilities, interests and background of the student along with providing for parental and community involvement, in order to address the problem of under-achievement.
- Academic standards are a matter of significant concern to native parents and it is on the basis of a perceived lack of the maintenance of such standards, that much of the poor attitude towards the school system is generated.

- There appears to be insufficient library and optional resource materials available in the schools, which in turn seems to result from a lack of sufficient effort in obtaining such materials by both the District and school levels.
- The Education North Project is seen as a valuable process. However, a constraint to the successful involvement of the Northlands School Division in the program is the high turnover rate for teachers and principals.

Finally, the Investigation Committee developed specific recommendations regarding curriculum and instruction matters, which are discussed below:

- It is recommended that the present method of appointing trustees to the board be discontinued and replaced with the election of a board consisting of:
  a) Five trustees, one from each of five subdivisions, elected by residents who are not members of Indian bands within the division.
  b) Four trustees who are members of Indian bands whose children attend Northland School Division schools under tuition agreements, one from each designated individual band or group of bands".

Although the matter of appointed trustees is unique to Northlands, the point to be made is that the principle of supporting native involvement in the management of the school system is recognized.

- "It is recommended that the board establish a school committee in each community with an operating school, and grant each community certain powers and responsibilities".

Although the responsibilities that the Investigation Committee sees being assigned to such school committees are less than what this consultant group understands to be the expressed desires of a number of Natives, the point is that the principle of funding support of local authorities and their involvement in the school system is recognized.

- "It is recommended that the Division develop and adopt a statement of philosophy for the system with goals and objectives that reflect the needs and views of the people who reside in the Division".

- "It is recommended that the Division develop a statement of the philosophy of the curriculum that provides direction for the adaptation of curricula to meet local needs, and for language development in native languages and English as a second language".
- "It is recommended that Northland School Division, with the approval and support of Alberta Education, adopt a plan for the adapatation and implementation of curricula to meet the unique needs of the pupils".

These three recommendations are seen as components of a process for the development and implementation of new and/or expanded programs for native children. The point is that a need has been identified across the district and therefore a district level initiative is seen as required. Elsewhere, the need for native education programming may be at a single school or local grouping of schools, in which case a local initiative is required. Conversely, a need may extend across a number of Divisions in which case, co-ordination between school divisions is required.

2.2.3 School Evaluations

Bishop Piche School (1978)

The Bishop Piche School in Fort Chipewyan was evaluated by Alberta Education at the request of the Department of Indian and Northern Affairs. The specific recommendations of that evaluation regarding program developments that are of interest to this study, are as follows:

- It was recommended that courses deemed particularly relevant by the community should be included in the school program: Life skills, industrial education, home economics and business education were mentioned as examples.
- It was recommended that efforts be made to develop courses in typewriting, accounting, business foundations, law, marketing, business procedures, and home economics.

Calling Lake School (1978)

The Calling Lake School of the Northland School Division was evaluated in late 1978. Recommendations made for that school regarding program developments that are of interest to this study, are as follows:

- Suggestions were made to develop alternatives to the transferring of students from the school to other schools, for further education. Student problems in the new school as a result of age-grade retardation were identified as being a significant concern. Measures suggested included transitional classes, orientation days and a "buddy" system at the new school.
- It was suggested that language arts programs should be extended beyond the primary grades, as part of a longer-term acculturation process.
- Practical arts courses in locally useful crafts and manual skills were recommended.
- It was suggested that upgrading training of local school aides should be encouraged.
- It was considered that the resource materials available in the school library should be expanded, and related more closely to the educational objectives of the school.
- It was suggested that native themes should be expanded in the social studies program, particularly through the use of local community resources.

Onchaminahos School (1979)

The Onchaminahos School at Saddle Lake underwent an assessment of its curriculum and resources in mid 1979 at the request of the Saddle Lake Tribal Administration. An interesting point made in this evaluation, is that the study of the local community at each grade level should be encouraged, but that it should progress in its content and focus, in the light of the curriculum objectives held for each level. A significant problem was also identified at the school in regard to the availability of appropriate resource material for both the pupils and the teachers.

Ermineskin Schools (1981)

In 1981 Alberta Education completed a relatively more comprehensive evaluation of the Ermineskin Primary School, and Ermineskin Elementary and Junior High Schools at Hobbema at the request of the Hobbema Reserves Administration. Although the terms of reference of the evaluation did not include the development of recommendations, certain findings are applicable to this study and are noted below:

- It appears that while there is a significant degree of modification in the curricula to reflect a local native context, the school programs suffer from a lack of co-ordination between teachers and between grade levels.
- Resources above and beyond required text books are not sufficient.
- There is the need for the development of longer-range plans for modified program articulation through the grade levels taught at the school.
- There is a need for more teacher aides, the greater use of community resources, and more communication between the school and the community (particularly with the community's Education Committee).
- The school should be in receipt of specially earmarked funds for special education programs, where numbers warrant it.
- Efforts at solving problems should be on a planned, co-ordinated basis involving all the affected actors, as opposed to a continued piece-meal approach.

2.2.4 Other Jurisdictions

The consultant group was supplied with three reports referencing native education initiatives being taken by other jurisdictions. It is noted that it was not within the study terms of reference to investigate programs outside the Province of Alberta, however, the documents cited below provide a glance at what is happening elsewhere, and may provide some directions for future initiatives in Alberta.

Northwest Territories
In the Northwest Territories, the Special Committee on Education of the Legislative Assembly published its report entitled Learning: Tradition and Change in March, 1982. The Committee investigated the whole range of education issues in the north, with particular emphasis on the problems in native education.

The Committee held public meetings in 34 communities across the Northwest Territories and was able to obtain a reading of the concerns in regard to education as held by natives. The report identified some common themes that were prevalent in the meetings. There was a desire that native students should learn to be capable in both the traditional and wage economies. Whether it was the prevalent feeling that the system should teach primarily in English or in the native languages was not clear from the meetings. Ambivalence on this issue was not identified to such a degree in this study, probably because there exists a greater level of day-to-day influence on the use of English, in the majority of Alberta native communities. Academic standards and age-grade retardation were identified as being of significant concern. Irrelevant programs, and lack of parental support are seen in the report as two forces behind poor attendance and high dropout rates. It was also stated that teachers are considered by natives to be inadequately trained in cross-cultural education, the use of teacher aides, and instruction in a second language. A significant constraint to native participation in the system was considered to be the lack of understanding of, and experience with a public education system on the part of the parents. Finally, the centralized system was not seen as developing programs effective at the local level, and those programs that are developed centrally were not felt to be implemented as intended, at the classroom level.

The process of curriculum development is seen in the report as a co-operative one between the proposed divisional boards and the proposed local education authority (community organizations). To support this divisional/local orientation to curriculum development, territorial-level initiatives were to be in the training of teachers who speak the native languages, the provision of resources to help the divisional development of curriculum, and relevant research into traditional societies. Teacher training is also seen as being closely allied to curriculum development. In turn, parents in the communities are to be educated in the approaches to and implications of curriculum development, and then are to become involved in program development through the local education authorities. The Committee stated that substantial background research in the learning processes of native children is necessary in order to produce viable curricula. Further, this research should involve the community itself, and in particular should take advantage of the actual experiences of teachers in the classroom. This in turn is seen as requiring a system of program evaluation and dissemination throughout the Territories.

In the matter of language, much of the Committee's report is concerned with offering the communities a choice as to the primary language of instruction in the schools, on the basis of the predominant language of the community. Reinforcement of a native language as the primary language of usage is not seen by the consultant group as an issue in Alberta, however the Committee did make some comments that reinforce the need to recognize in education systems that some children go through the primary grades with greater facility in a language other than English. The point is made that in such instances, academic achievement in other subjects, interest in the school, community support of the school, etc., all increase where teaching is at least initially in the native language. It was suggested that patterns in language proficiency tend to be by community, and this fact represents another rationale for community oriented curricula.

Ontario

The Ontario Ministry of Education has published resource guidelines for the study of native people, for their Primary, Intermediate, and Junior Divisions. In addition, a curriculum guideline of the Senior Division entitled People of Native Ancestry was published in 1981. This guideline provides a comprehensive framework for the development of senior high school credit courses in native studies. The objectives for such courses are to include: an understanding of the native place in today's society, the present-day legal and legislative basis for native society, and the contributions of natives to Canada. The guidelines suggest possible courses made up of a selection of the 17 units of study outlined in the document, as well as possible adaptations of existing courses. For each unit of study, specific objectives, content, samples of activities and available learning resources are outlined. Also listed are relevant museums, and native organizations that may be contacted.

The units of study outlined in the guideline are as follows:

- Archaeology and Native Peoples;
- Technology of Native Peoples;
- Effects of Contact: A Study of Cultural Contact;
- A Survey of the Political History of the Native Peoples of Canada;

- The Indian Act;
- Aboriginal Rights, Claims and Treaties;
- The Inuit;
- The Metis and Non-Status Indians of Canada;
- Prejudice and Discrimination;
- Reserve Communities;
- Native Families, Then and Now;
- Urbanization: The Native Person in an Urban Environment;
- Traditional Beliefs of the Indians of Canada;
- The Indian and the Schools;
- Native Peoples and the Arts;
- Native Peoples in Canadian Literature;
- The Fourth World: A Case Study of Indigenous Peoples.

British Columbia

Finally, a report from the Faculty of Education, University of British Columbia in June, 1981, lists and describes school 'projects' directed towards Indians in the Province of British Columbia. The report does not draw any conclusions or make any summations of the numbers of projects identified, but it is apparent that there is a great deal of locally based activity in the area of native arts and crafts courses, alternate schools, upgrading and remedial courses, home and school liaison initiatives, literacy programs, social and life skills development, native aides placement, curriculum and resources development, linguistic programs, and English as a Second Language programs.

2.2.5 Summary

The purpose of this discussion of native education issues as identified in the literature made available to the consultant group, is to identify recurring themes regarding the development of special programs for native children. It appears that there has been a considerable amount of study and development over the last decade, regarding the real needs and requirements for native education. The increased understanding of the subject is reflected in the findings, conclusions and recommendations of the various reports that have been referenced. There follows a point-form summary of the major recurring points gleaned from these documents that are considered relevant to this study. These points are taken into account in the findings and recommendations outlined later in this report.

These points are also grouped according to the topics represented by the questions that this study is to answer - specifically, special curricula and programs that are required for native education, the process for the development of those programs, and initiatives that may be taken by the province.

Special Program Needs of Native Children

- There is a need for adequate and meaningful native content in the curricula presented to native students. Such materials are best produced by or with natives themselves, and should include a local orientation to the subject matter.
- School programs should prepare native people for dealing with their present situation and future goals, by providing an understanding of the past and present influences of their society.
- Primary grade programs are of particular importance. This includes the need for school readiness training, native language instruction, and the teaching of English as a second language.
- There is a need to ensure that appropriate academic standards are achieved and maintained in the schools. The additional elements considered necessary in teaching natives, are not to detract from these educational standards.
- There is a need to eliminate the misleading, inaccurate, patronizing and/or superficial references to natives in the present resource material, in order to eliminate the negative image of natives held by both natives and others.

Requirements for the Process of Development of Special Programs

- There is a need for mechanisms of native community and native parent involvement in the design, development and delivery of educational programs related to local education needs and desires. Those mechanisms should be appropriately supported at the provincial level, and require some devolution of authority to the local structures that are established.
- Student apathy, poor attendance, dropout rates and lack of achievement are seen as symptoms of the larger problem - of the lack of a positive relationship between the school and the native community.
- There is a need for a greater degree of co-ordination in native program development projects within the schools, the districts, the province, and the country. Part of this co-ordination should be on-going evaluation of program successes in accomplishing objectives.

- The schools should be available as a community resource that can be used for community development.
- In order to promote local native community involvement in the education system, it is necessary to educate the community itself about education matters, to develop leadership capabilities in the community where required, and to play a facilitating role in the development of appropriate community organizations.
- There exists an increasing level of interest and activism from the native community, in regard to the education of their children.

Need for Provincial Initiatives

- Flexibility is required in the language of instruction at the primary grades, depending on the wishes and linguistic characteristics of the communities involved.
- Teachers need to be thoroughly trained in the art of teaching natives and in the development of appropriate programs, both prior to service and in service. Teacher training programs can also be used as an opportunity to develop empathetic and motivated teachers.
- There is a need for provincial and district level resources and personnel to be made available to support the development of native programs, and the undertaking of appropriate background research.
- There is a need for increased materials on natives and for natives in the schools.
- Teacher efforts and initiatives in adaptations to meet native education needs should be supported through the availability of appropriate supplementary resources and personnel at the classroom level.

2.3 Policy Basis

'Policy' refers to both explicit government policy as reflected in various documents and statements, as well as implicit government policy as reflected in the objectives of education programs that are presently in place. Also included here are the policies and positions taken by provincial native organizations, as well as key points made by natives actively involved with and influential in education. Most of the information for this section was obtained through discussions with key actors, who can be grouped into the following four categories:

- Native Organizations. Included are individuals who were interviewed in their capacity as representatives of the Metis Association of Alberta, the Federation of Metis Settlements, and the Indian Association of Alberta.
- Native Professionals. Included are natives professionally involved in education either in the schools or at universities, natives holding education positions at the band level, or those who are involved in other education organizations. Often these individuals are also active in the above native organizations.
- Federal Policy Framework. Included are discussions with officials of the Education Department, federal Department of Indian and Northern Affairs. Although this study was concerned with provincial activities, it was considered of value to obtain information on federal policies and approaches.
- Provincial Policy Framework. Included were discussions with individuals in the provincial government who could outline provincial policy, as well as those officials involved in the provincial education programs that represent the implementation of that policy. These individuals also provided documents and other materials that clarified the provincial policy framework.

Discussions with these individuals provided interpretations as to the positions of their respective organizations regarding native education in the province. They also provided documents and other materials outlining positions that have been taken and programs that are presently available. As was done with the literature review consistent themes in the discussions and documentation were identified, as these themes provide the policy framework against which special initiatives for the education of native children may be evaluated. Titles identified for each individual in this report, were those held at the time the interviews took place.

2.3.1 Native Organizations

The subject of native education was discussed with the following representatives of provincial-level native organizations:

Mr. S. Sinclair - President, Metis Association of Alberta
Mr. L. Knight - Executive Director, Metis Association of Alberta
Ms. J. Laboucane - Education Director, Metis Association of Alberta
Mr. E. Ghostkeeper - President, Federation of Metis Settlements
Mr. C. Wood - Acting President, Indian Association of Alberta
Ms. M. Baptiste - Education Portfolio, Indian Association of Alberta
Ms. Y. Buffalo - Designate to Study Steering Committee, Indian Association of Alberta.

In addition, certain documents, briefs and statements of position were made available to the study by these organizations.

Need for Native Education Programs

At the provincial level, much of the emphasis by status Indians, is on Indian management of the education process. It was suggested that if such a role was provided, then there would be a much greater degree of involvement in education at the community level, as the community would no longer view the systems as an outside or 'foreign' element. Indian management of the system was perceived to be required at the band or possibly tribal level, in order to ensure a responsiveness by the schools to local requirements, interests and concerns. It was stated that this 'grass-roots-up' approach is necessary, as the present 'top-down' system of Indian education as administered by the Department of Indian and Northern Affairs has shown an insensitivity to the particular and unique needs of Indian children. These 'unmet needs' are seen as ranging from maintaining an academic standard comparable to that of the provincial system to providing school readiness programs for pre-schoolers, making available eye and ear testing, and having teachers that are more empathetic to and interested in the native way of thinking. Of particular interest to this study, was the emphasis placed by the status Indians on the need for the development of a more positive view of Indian contributions to present North American society, in the school programs and materials.

Examples cited were the development of certain foods, and the creation of an environmental ethic. Generally, it is considered that the whole range of courses taught in the school should include a native element, whether or not they are being taught to native children.

There was less emphasis placed on the needs for native control of the education system by Metis organizations. Needs identified tended to be basic concerns such as the availability of money to support Metis attending school outside of the settlements, and the provision of appropriate lunches for Metis students in rural schools. As with status Indians there was a particular concern about the need for school readiness programs for children coming from an isolated home environment. Included in the discussion of such programs was the need for the teaching of English as a second language. The Metis organizations also expressed a concern about the need for an accurate and meaningful reflection of Metis society in school programs and teaching resources. This was seen as helping develop Metis children's awareness of their own background, providing a more positive view of Metis in the rest of society. The latter point is of particular concern, as there remains a concern with the manner in which Louis Riel, Gabriel Dumont and the Riel Rebellion are portrayed in school materials.

Improvement in the education of Metis children is seen as requiring an effective community involvement. At the provincial level, such involvement is not seen as requiring community control of schools per se, but is seen in terms of the development of Metis awareness through community input in the development of appropriate materials and curricula, the provision of appropriate Metis role models, and the on-going development of Metis leadership capabilities. Finally, it was emphasized that neither the status Indian or Metis organizations were desirous of sacrificing any academic standards in the teaching of their children, in order to meet other objectives. It was suggested that the accepted provincial standards must always be met, if not exceeded. The education of natives is seen as requiring from the education system, a more holistic approach to education,one which makes a less arbitrary distinction between the classroom, the community, and the home.

Goals and Objectives for Native Education

One of the goals, then, of status Indians at the provincial level, is involvement in the control of the system for the education of their children. This is not seen as an end in itself, but as a means to the end of ensuring the provision of an education of sufficient standard that also reflects the particular needs of native children. There also exists a stated objective to develop a greater interest in education by native children, and thus to lower dropout rates and retain children in school for a longer period of time. This is seen as being supported through the development of education programs that reflect the regional (tribal) diversity of Indian cultures, and that deal with and are relevant to community level interests and social environment.

Status Indian education objectives, as they are understood by this study, clearly emphasize the importance of support of local initiatives in education. The development of appropriate education programs for status Indians is seen as a community responsibility through band councils and Education Committees. The provincial-level Indian role is one of advice, support and facilitation, as well as maintaining the interests of the local communities with the provincial and federal governments. There always remains, however, a provincial-level co-ordinative function for Indian organizations. This function tends to vary, in order to ensure that the degree of co-ordination reflects the needs of the local communities at the time. Lately it appears that provincial level Indian organization involvement in native education program development has changed from one of active participation in the development process, to one of support for community and treaty-level initiatives.

In summary, the following goals and objectives for native education are seen as being held by provincial-level Indian organizations:

- the long-term development of Indian control over Indian education at the appropriate levels;
- to ensure on-going and adequate financial and professional support from the Department of Indian and Northern Affairs for locally managed native education programs;
- to support the co-ordination of individual band activities through sponsoring of provincial workshops, etc.;
- to encourage the development and placement of native teachers on reserve schools;
- to support the development of appropriate curricula;

- to monitor the performance of the education system, and ensure that appropriate facilities and resources are made available to meet the particular needs of native children.

The provincial-level Metis goals and objectives are not directed as much towards the 'control' of the education system, as the promotion of 'involvement' in the system, and increasing the quality of education. This approach creates two distinct sets of objectives. The first is to support Metis communities in the development of their interest in and participation in local education activities. The second is to provide a forum and lobby for the expression of Metis concerns regarding the quality of Metis education to the appropriate government authorities, and to advise and support Metis students in their selection and pursuit of further education.

In the case of the Metis organizations, some fairly specific mechanisms have been identified by which these objectives can be accomplished. These include: providing financial, counselling and advisory support to Metis students interested in furthering their education, development of resources and materials designed to enhance Metis awareness that would be available for both school and community use, and the provision of Metis resource people to communities, schools, meetings, etc. Within this context this study identified certain goals and objectives for native education as held by the Metis at the provincial level:

- to promote Metis community involvement in education, through support of 'Metis awareness' in the classroom, and through the involvement of Metis parents in the education system;
- to support the development of appropriate curricula by the schools, and to participate more fully in the delivery of the programs through lectures, presentations, etc.;
- to develop appropriate 'Metis awareness' resource materials and make them available where needed;
- to develop a multi-faceted individual support system for Metis students;
- to retain Metis students in school for a longer period of time, and to reduce absenteeism;
- to provide a higher quality of Metis education that is more directly comparable to that found elsewhere in the province;
- to further develop communication channels between the schools and the communities;
- to bring about an awareness and recognition of the 'native way of thinking', and therefore the tailoring of education programs to reflect the native view of the world.

2.3.2 Native Professionals

The second group of individuals contacted by the consultant group, were those native individuals who are involved as professional educators at a community level, or who have provided ideas to this study from a perspective of a personal experience and/or understanding. Discussions were held with the following individuals:

Ms. T. Wildcat - Ermineskin Education Trust, Hobbema
Ms. M. Dressyman - Board Member, Alberta Native Teachers Society
Board Member, Alberta Indian Education Secretariat Board
Mr. C. Gladue - Metis Assocation of Alberta
Mr. R. Cunningham - Native American Studies, University of Lethbridge
Mr. C. Dupree - Faculty of Education, University of Lethbridge
Mr. M. Fox - Education Co-ordinator, Blood Reserve
Ms. A. McMaster - Blackfoot Reserve
Mr. E. Metatawabin- Director, Office of the Advisor on Native Affairs, University of Alberta
Ms. G. Buffalo - President, Alberta Native Teachers Society
Members - Ministers' Advisory Committee on Native People's Education

Need for Native Education Programs

Those directly involved in the education of Natives have a number of very specific ideas as to what are the present education needs. A fair degree of consistency was identified in the comments, although there was some variation in the relative emphasis. Almost all respondents identified a need for the improvement of the academic quality of education that is provided in schools where there is a majority of native students. There was also an agreed upon need to deal with the unacceptably high native failure and dropout rates. Comparisons were continually made between 'native' schools and 'non-native' schools in this regard. Age grade retardation is seen as a barrier to native students furthering their education outside the local community. Academic standards were also related to the quality of teachers in the native schools, and the resulting need for more highly skilled and motivated staff.

The need for more highly motivated teachers and particularly for teachers resident in the school area was emphasized. It was considered important that teachers become involved in extra-curricular activities with native children, to both motivate the children to attend school and to forge a link with the native community. A concern was also expressed regarding other ancillary services that it was considered should be available to the schools where need warrants it, that is, school lunch programs, therapists, counsellors, psychologists, and ear, eye and health testing services. It was repeatedly suggested that these services were available to non-native' schools and therefore should be available elsewhere.

Beyond the identified need to maintain the academic standards and level of support services that are seen as being available elsewhere in the school system, it was stated as being necessary that schools with a significant native element undertake measures to reflect the fact that students are coming from a different culture and society, and therefore have different needs from others in the mainstream. This is seen as requiring a response from the schools at two levels - at a 'practical' level and at a 'philosophical' level. At the practical level, this means that adequate career counselling and vocational education should be provided in the schools. This was identified as a widely held concern, as it was felt that native children are in particular need of meaningful career information. Vocational training in turn should concentrate on the provision of skills relevant to the local needs of the community (possible examples range from house wiring, to accounting, to the development of agricultural skills). Other practical approaches suggested, include a system of pre-testing and remedial courses to deal with learning problems as they arise. One suggestion heard quite often was to provide 'school readiness' programs for pre-schoolers in order to minimize the impact of the new school experience, particularly for more isolated communities. Student bursaries and other forms of financial motivation and support were also identified as possibilities. Finally, it was considered important that the schools recognize that traditional school counselling efforts must be supplemented in other areas in order to be effective, such as alcohol life skills, and family counselling where need is indicated. This is seen as a responsibility of the schools.

The 'philosophical' requirements expressed by the vast majority of native professionals contacted, is the need for the school system to recognize that it is dealing with students who have a different way of thinking, and therefore must be dealt with differently. This was seen as requiring significant attitudinal change on the part of non-native teachers and administrators. It was considered critical that such teachers be empathetic to natives, be aware of and trained in native affairs, and be proficient in the discipline of cross-cultural education. It is within this context that some of the respondents felt that it was ultimately necessary to have natives teach natives, as it is only in this manner that a proper accommodation of the native way of thinking would occur in the classroom. An additional benefit identified from having native teachers (particularly those resident in the community) is that they would provide appropriate role models. Others felt it was more of a matter of the recognition of the existence of a native culture that must be dealt with, and then the appropriate training of teachers in cross-cultural education. Regardless of whether or not native teachers were considered a necessity, it was consistently agreed that native teacher aides were required.

Of interest to this study, was the common suggestion for the expansion and improvement of the portrayal of native peoples, history and culture in the school curricula and resources. It was considered important that the accomplishments, contributions and complexities of historical and present day native society be presented in a more comprehensive and positive manner, in order to promote the development of the self image and self esteem of the native student. This approach was also seen as a mechanism to reduce alienation of the students from the schools. It was emphasized however, that the teaching of native culture is not to be concerned with the usual cliched history of Indians and Metis which are considered by the respondents to be superficial, demeaning and often simply inaccurate. The desire expressed is for natives to be taught the social, legal, governmental, economic and artistic basis for the present native situation, by reference to native history. This is intended to provide in the students an understanding of their present social context. This is to provide a basis for present-day native efforts towards changes and improvements in that situation. By providing such information from a native perspective, a valuable service in the education of non-natives is also expected to be provided.

The concerns regarding the role of the schools in teaching native cultural values are not so clear cut. A number of the individuals contacted felt that value-oriented instruction should stay in the home, where others felt that it could be provided in the schools so long as it was consistent with the values being taught in the home. It was also considered important to be able to teach children who are proficient only in their native language, in that language, at least until such time as they have a sufficient capability with English. Conversely, it was suggested by some that it was necessary to teach native languages even to those who had lost its use, as part of the heritage of the student. Again, the intention here is to reinforce a positive self image of the student. There were many specific suggestions provided as to how appropriate native culture can be incorporated into the school programs. These included the use of elders and local community resources, field visits to the local native community, reference to native contributions to white society (food, medicines, team sports, etc.), use of locally developed histories and other materials, and the use of other native produced books, artifacts, art, documents, crafts, etc. There is an expressed desire to not only have 'native content' in the curriculum but a 'local native content' which would reflect tribal differences. A local element was also considered more relevant to the student and therefore was expected to further motivate an interest in school. Further, a local element in the curriculum would require input by the local community as that is where local data must be obtained. This in turn would help mobilize support in the community for the education of their children, as they would be more a part of the process.

Finally, there was discussed the matter of native community involvement in the management of the school system. It is apparent that natives see a requirement for more effective involvement in the education system than has been available to date. The education of native children is seen as part of a whole community/economic/social/human development objective. As such, the school's activities should be part of a larger strategy. For example, schools should be concerned with the development of native leadership. Schools should help develop a grass-roots interest in education issues in the community, and thus mobilize parental support and involvement. The school programs are seen as needing to be closely co-ordinated with other government services provided in the community, particularly with the vocational training activities of the Department of Advanced Education and Manpower. Suggestions for more effective native community involvement in the school system ranged from providing more effective lines of communication, to native administrative and budgetary control over the schools. Examples of mechanisms cited were: community evaluation of teachers, formalized statements of responsibility between the schools, community, and government, provision of provincial resources directly to communities for the local development of school programs and resources, formalized commmunications between schools and community, and community or tribal level equivalents of school districts.

Goals and Objectives for Native Education

The discussion with native professionals has indicated that there exists a broad range of concerns regarding the quality and nature of the education that is being provided to native students. Needs that have been identified go considerably beyond the matters of curricula and resource materials. Although there were differences in relative emphasis, the basic goals and objectives identified were fairly consistent.

A concern was identified for the academic quality of the education services provided, and the need to ensure that principal standards are maintained. Teachers who have established a meaningful relationship with the local native community are desired. Ancilliary services that are provided by the schools should directly reflect the local and often unique native community needs to formally recognize that a native culture in the broadest sense is involved, and that appropriate reponses need to be designed. Expanded curricula and materials are required. These references should also have a local orientation. Although it was consistently stated that natives need to become 'more involved' in the education system there were differing conceptions as to the nature of the involvement.

In summary, the following goals and objectives for native education are seen as being held by native professionals:

- to maintain provincial academic standards;
- to co-ordinate extra-curricular activities with school programs in order to provide a more positive school experience;
- to provide remedial programs at all grade levels;
- to provide vocational education designed to outline meaningful career choices;
- to provide pre-school school readiness courses;
- to provide English as a Second Language programs where warranted;
- to take a cross-cultural approach to the education of natives;
- to develop an expanded, comprehensive, unbiased and sophisticated portrayal of past and present native society in school courses and resources;
- to ensure the provision of a basis for a community oriented native development strategy through the schools;
- to eliminate misconceptions about natives, as held by non-natives;
- to use local materials, resources and people to develop and deliver programs that have a local native context;
- to provide, at a minimum, a reflection of native cultural values in the programs;
- to provide sufficient resources at the local level to permit effective native involvement in the development of such programs.

2 3.3 Federal Policy Framework

It is not within the terms of reference of this study to make recommendations regarding the federal schools operated on Indian reserves. However, it was felt that information on the programs and activities of the Education Department of the Alberta Region of Indian and Inuit Affairs would provide useful information and ideas to this study. The co-operation of the Department in providing the study with information and taking time to discuss points with the consultant group is noted. There follows a short discussion of the federal policy as it is understood to apply to the education of status Indians on Alberta reserves.

Discussions were held with:

Mr. H. Reid - Director of Education, Alberta Region, Indian and Northern Affairs
Mr. W. Grant - Regional Superintendent of Elementary and Secondary Education, Alberta Region Indian and Northern Affairs.

Federal Policy

It was stated that the present federal Indian education policy was best expressed by the 1972 document of the National Indian Brotherhood entitled Indian Control of Indian Education. This document was adopted in principle by the then Minister of Indian Affairs and Northern Development. The main thrust of the document is to provide for local (parental) responsibility and control in the education of native children, and the provision of appropriate funding and other federal services to the band level. In light of this objective, agreements for provincial educational agencies to provide educational services to status Indians must be initiated at the band level, and reflect the particular needs of each community. The decision to utilize provincial services must be a band decision that reflects the band's control over the administration of its own education. This control is seen as being 'meaningful'. That is, the bands would come to control budgetting, administration, staffing, curriculum development, etc. The document also suggested a greater role for status Indians on provincial school boards. This is to be accomplished through guarantees of proportional representation if necessary, based on the number of Indian children attending provincial schools in each district.

Within this framework the document identifies a number of specific needs that are of interest to this study:

- the curriculum as a positive reflection of native culture and heritage;
- curricula be developed as a result of a co-operative approach with Indian people (for both federal and provincial schools);
- appointments of natives to curriculum development staff;
- development of appropriate Indian-oriented materials, and the removal of biased and inaccurate materials;

- expand 'native studies' both as separate programs as well as part of other courses;
- where appropriate, material relevant to northern or isolated conditions;
- pre-school programs for school readiness;
- high school programs designed specifically to deal wih potential drop-outs;
- programs that reflect the concept of the school as one aspect of a holistic education experience;
- supplementary training in areas relevant to local community needs, such as leadership training, administration, family education, budgetting, cooking, etc.;
- information on post-secondary educational opportunities and requirements;
- school involvement in combatting addictions;
- teaching in the language of facility, with later transition to English;
- preservation of native languages through instruction and teachers and teacher aides conversant in the native languages;
- Indian cultural education as a basis for modern social and economic development;
- Indian teachers and counsellors used to as great an extent as possible, and where non-Indians are used, to have them trained in inter-cultural education, native languages, and the teaching of English as a second language;
- use of Indian aides as much as possible.

Alberta Region Activities

Certain development in the Alberta region of Indian and Inuit Affairs have been undertaken to deal with the above needs. Some of these developments are identified in this report as they may provide some direction for provincial initiatives. Given the acceptance of the concept of Indian control over reserve schools, the Education Department has been concerned with two major issues. The first is the development of the necessary local administrative resources to support such local control, and the second is the maintainance of suitable education standards.

In the agreements for local control of schools between bands and the Department, provincial standards and curricula requirements are applied. However, within that framework further developments in programs to meet the policy objectives outlined in the previous section are encouraged. The regional office is desirous of having resource staff available to the bands for local development of such programs, however this is not possible due to severe staffing and budget constraints. Federally operated schools are encouraged to undertake teacher orientations and briefings, in co-ordination with bands. In addition, it was stated that the Department encourages bands to negotiate their own tuition agreements with provincial schools, in order to ensure that local native objectives are reflected in the provincial schools which the band's children attend. It was further stated that these cost-sharing mechanisms can provide for the funding of special programs and staffing in provincial schools above and beyond the standard services. Special programs may include teacher aides, counselling aides, special education programs, special curriculum development projects, etc.

It is apparent that the native concerns regarding the development of appropriate programs, and the control of the education infrastructure is recognized at the regional level. However, it appears that their implementation requires a considerable effort to ensure that appropriate academic standards are maintained, and that the appropriate administrative resources are brought to bear by the community in the operation of their schools. Finally, the point was made to the consultant group that part and parcel with native involvement in education, was the need for an accepted definition of the responsibilities of the school, the community, the government, and the parents. The point was made that the federal policy is sufficiently flexible to provide a valuable and responsive education to Indian children. However, it was considered necessary to recognize that the school system can only do so much by itself. Initiatives must come from the community and the parents, as well as the students themselves. It was stated that the problem from the federal end is not one of failing to recognize that the needs exist, but is one of not having the structure and funds to implement the policy. Administrative planning efforts in this regard are presently underway.

2.3.4 Provincial Policy Framework

The provincial government has taken a number of initiatives related to native education. These activities are discussed below, as they provide an indication of the provincial policy framework within which any special measures for native students will be implemented.

Information on provincial programs and policies was obtained through discussion with, and materials provided by the following individuals:

Mr. E. Isley - MLA, Member of Curriculum Policies Board
Mr. J. Miller - Policy Analyst, Alberta Native Secretariat
Dr. C. Torgunrud - Director, Field Services Branch, Education
Dr. J. Hrabi - Associate Deputy Minister, Education
Dr. D. Carter - MLA
Dr. G. Bevan - Director of Curriculum, Education
Mr. D. Ewasiuk - Co-ordinator, Educational Opportunities Fund, Education
Mr. B. Fennell - Administration Consultant, Field Services Branch, Education
Dr. B. Staples - Executive Director, Interdepartmental Community School Committee
Dr. H. Sherk - Associate Director, Planning and Research Branch, Education

Sponsorship of Studies

A number of studies have been contracted for by Alberta Education over the last decade, which have dealt with the question of the education of the province's natives. The resulting information has presumably served to inform and educate the provincial-level policy makers and program developers regarding the needs of native children. In addition, an amount of planning work has been done in regards to the Northland School Division and its native education activities.

Finally, the department has sponsored evaluations of schools at the request of federal or provincial school jurisdictions, Indian bands, etc. As outlined earlier in the report, the various studies have dealt with policies and procedures for intercultural education, surveys of programs for and/or about natives, investigations into the Northland School Division activities and accomplishments in terms of the particular educational needs of northern Albertans (mostly native), and the manner in which natives are portrayed in curriculum materials. It is considered that the sponsoring of such studies indicates an awareness and acceptance of the need to deal with the particular requirements of native students and communities in the education system.

Ministers' Advisory Committee on Native People's Education

The Ministers of the Departments of Education and Advanced Education and Manpower are advised regarding the needs, interests and concerns in regards to the education, training and employment of native peoples in Alberta, through the Minsters' Advisory Committee on Native People's Education. This Committee is designed to function as a communication channel to the government policy level, from individuals, communities and organizations that have relevant concerns. Usually briefs are simply passed on, although that Committee has taken positions on a wide range of issues. The majority of Committee members are native and are from communities throughout the province, although academics also become involved in the deliberations. The committee has made statements to its Ministers on issues such as local control of education, relationship of native education to other government services, support for locally-based educational program development, parental involvement in the schools, special native educational needs, financing of students and programs, and education as part of an overall human development strategy. Appendix 13 provides a copy of a recent newspaper ad that the Committee has used, to encourage public input.

Educational Opportunities Fund

The provincial Educational Opportunities Fund is a funding program that can be drawn on by school districts for projects that are designed to increase student obtainment of certain skills, increase student self-awareness, and expand educational upgrading activities in the schools. The fund has three components - elementary, junior high and compensatory. It is the compensatory component that is of interest to this study. The compensatory component is designed to provide extra support to those children who may be 'socially, culturally, or economically deprived'. The intent is to place students in a position to be able to more fully take advantage of and participate in the regular school system. Projects may be concerned with in-school supplements of the standard education experience, or extra curricular programs designed to broaden the child's experience. The projects 'must have' the support of affected teachers and 'should have' the support of parents and local organizations. The compensatory component has a well-documented and structured set of requirements to obtain funding. Programs that fall within the mandate of the compensatory component and that are relevant to this study include:

- upgrading of teacher skills;
- employment of teacher aides;
- specialist services to pupils;
- improvement of self-concept through cultural teaching;
- development of curricula and resources;
- school readiness training;
- English as a second language programs.

The compensatory projects are not directed towards natives per se, but it often happens that natives form the majority or all of the students involved in a particular project. A sub-section of the compensatory component is, however, directed specifically at natives and is called the Urban Native Program. The thrust of this program is to provide native oriented cultural and linguistic teaching to natives resident in either Calgary or Edmonton. It is the objective to provide a more positive self image and thus ensure that the student will be more willing and able to take full advantage of the regular educational program. The need for urban native community involvement in the projects through a committee structure is emphasized. The Sacred Circle and AWASIS transportation programs (discussed later) of the Edmonton public school division are funded under this program, as is the hiring of native teacher aides in the Edmonton separate school division and certain special projects of the Ben Calf Robe School in Edmonton and the Plains Indian Cultural Survival School in Calgary. Finally, the compensatory component is not designed to cover costs associated with the education of status Indians, which is seen as a federal responsibility.

The Urban Native Program emphasizes the need for native involvement in its delivery, through native participation on Steering Committees, the employment of natives in project positions, the use of native resource people, etc. Initiatives and involvement by the native community are seen as essential to the success of the project. It was suggested to the consultant group that there might be a benefit in the expansion of the program to other centres where there is a high proportion of natives attending urban schools. Appendix 14 contains extracts from the Alberta Education policy statement on the compensatory component, taken from E.O.F. Policy Manual, Compensatory Component, Revised 1981, by Alberta Education.

Community School Program

Since 1975, it has been the policy of the Alberta Government to encourage the use of schools as a community resource. In order to implement such a policy and oversee the disbursement of grants to schools for community oriented projects, an Interdepartmental Community School Committee has been established. This Committee is made up of representatives of Alberta Education, Recreation and Parks, Culture, and Advanced Education and Manpower. For a school to obtain funding, the program requires that there be a formal mechanism of support from the local community authorities, and that the school show that it is making considerable effort to orient its activities towards community needs and interests. There exists a well-documented and highly structured process by which a school can become designated as a 'community school', and thence obtain funds for these special initiatives. Appendix 15 provides an extract from a synopsis of the document #35R - Alberta Community School Programme Position - June 8, 1980, by the Interdepartmental Community School Committee.

A number of the basic characteristics of a community school are identified in that document. Listed below are those characteristics that are particularly relevant to this study:

- real-life situations in the local community are to be referenced in the classroom as much as possible;
- parents and other interested community residents are to be used in the development of the curriculum and delivery of services;
- teachers are to work in co-operation with the community;
- the school must offer a full range of educational, recreational, cultural and social services to meet local and community needs;

- the school must become involved in the study of community issues, and the further development of a sense of community;
- the particular activities of each community school are different, depending on the particular needs of each community;
- support must be provided to individuals from the community to understand and participate in the school processes;
- existing school facilities are to be available for community use to the maximum extent possible, and new facilities are to be designed with community use in mind;
- community involvement is to occur in the identification of program needs, program decision making, problem solving, and program implementation;
- community schools are to be part of a larger community education strategy;
- community schools are to provide the opportunity for the development of local leadership capabilities.

There are no 'native schools' per se included in the 49 schools involved in the program to date, although a few native schools are apparently close to becoming accepted for funding. There are, however, some inner city schools involved in the program, that have a significant native population.

Of particular interest to this study, monies are available to designated community schools, for the employment of a resource person to develop and implement community related curricula. There are also monies available for resource person to develop and facilitate communication and co-ordination between the school and the community at large. Monies are also available to support services in career counselling and vocational education.

Education North Project

Education North is a program jointly funded by the federal and provincial governments under the auspices of the Alberta North General Development Agreement. This program is aimed at the facilitation of community-based action for community development in small, isolated northern communities, particularly those actions that would be of benefit to school-age children and the development of community leadership skills. The program intent is similar to that of the Community School Program. However it differs in that educational societies external to the school (although having school representation) are the recipient of funds, not the schools themselves. The program implementation falls within the terms of the federal/provincial agreement, and has as a result a limited life span.

The Planning and Research Branch of the Department of Education provides information on the program to interested communities and local organizations. Proposals for the use of funds are then obtained from communities, reviewed, and selections made. A local Education North Society is then established to carry out the approved projects. It is made up of representatives of the community and the school. The Ministers' Advisory Committee for Education North is the authority for the approval of funding for the projects. This committee consists of four government members and six northern Albertans from the areas where Education North operates. Once established, the Societies can propose projects each year, for which funds are required. Finally, the Planning and Research Branch provides consultative, advisory and support services to the societies. Unlike the Education Opportunities Fund Compensatory Component and the Community Schools Program, the administration of Education North is fairly loose, without requirements for detailed planning, reporting and evaluation systems, and has a relatively low degree of provincial-level involvement in the operation of the projects.

The choice of communities in which the program is to operate generally depends on four criteria: they must be north of Highway 16, must require further development in their local government, must have an identifiable ethnic grouping (usually native), and must be relatively isolated. The types of projects that have been funded under the program include the following that are of interest to this study:

- documentation of local oral histories;
- development of school athletic programs;
- development of locally oriented curricula;
- teacher training;
- native arts and crafts courses;
- native language courses;
- school/community communication facilitation;
- parent/teacher communication facilitation;
- use of parents as teacher aides.

Early Childhood Services

The Early Childhood Services program of Alberta Education is discussed in this section of the report, as a result of the identification of a need for pre-school programs for native children. The Early Childhood Services program is designed to support the mental, social and physical development of the child and his family, during the pre-school years. This is seen as requiring the co-ordination of the provincial government's educational, health and social services directed to the young child, as well as providing a mechanism for the funding of local societies involved in the implementation of projects directed towards the above goals. The initiatives and responsibilities to implement projects lie within the community, through the school board, licensed private institutions, local agencies or individuals. Parental and community involvement in the planning and implementation of the projects is emphasized. First priority in funding is toward those projects directed to children who are 'mentally, physically, emotionally or socially handicapped' or those who are 'disadvantaged' that is, culturally different, educationally disadvantaged, or coming from specially designated areas. The Department of Education, along with other departments through inter-departmental co-ordinative mechanisms, provides assistance in the local development of programs. Appendix 16 provides a short summary of the Early Childhood Services program, as published by Alberta Education.

Other Programs

Finally, there exist other programs of the Department of Education which provide services in those areas that have been identified as needed for native students. This includes Language Services wherein curricula and resource materials can be developed for both instruction in and instruction of a second language, and Special Education Services wherein curricula and resource materials for health, guidance and career counselling programs are provided.

Provincial Policy

These various programs take place within a provincial policy framework. The ultimate goal of that policy is succinctly expressed in the Statement of Goals of Basic Education for Alberta issued by the Curriculum Policies Board in 1977:

- "to develop . . . a positive self concept through realistic appraisal of one's capabilities and limitations"
- "to develop the ability to understand and respond to change as it occurs in personal life and society".

The Department of Education has encouraged school boards to develop special programs and to modify existing programs within the bounds of the provincial curriculum standards, to deal with the identifiable needs of ethnic groups such as natives. The above programs indicate where and how the department provides resources in areas of particular concern to natives, although with one exception the target group is not 'natives' per se. In all cases, the initiative must come from the local community, or interested individuals, for the programs to be implemented.

The question of the role of local initiative is particularly applicable to status Indians. It is clear that Indian organizations are concerned with provincial involvement in the education of status Indians, insofar as such involvement is seen as possibly leading to an abrogation of federal responsibilities for Indian education as expressed in the Indian Act and various Treaties. This concern has been accommodated by the provincial government, in that no provincial education programs are imposed on status Indians. However, Indians of Alberta are eligible for assistance from the provincial government if the Indian community expresses such a desire. In such a case, these programs are seen as complementing and supplementing federal education activities.

The programs are all directed towards improvements in the existing public school system. The provincial government does not encourage the development of 'alternative schools'. Rather, the approach is to develop a sufficiently flexible and responsive public system, that will eliminate the selective disadvantages suffered by such groups as natives, and that stand in the way of their full participation in the regular school system. It is considered that there exist precendents for significant alterations in the public school system to meet the special needs and concerns of a particular ethnic group. It was suggested to the consultant group that these alterations can extend to teacher standards, school hours, and curricula. One example cited to the consultant group, was that of Hutterite communities. For example the Hutterite School Project was a co-operative effort across three school divisions to develop a local version of the social studies curriculum that was of relevance and interest to Hutterite children.

It was suggested to the consultant group that possibilities exist for measures that can be taken above and beyond the programs outlined above to provide for local community 'control' of principal schools (always however, within the bounds of provincial standards). Existing legislation provides for the delegation of ministerial authorities to school boards. There are also mechanisms for local governance of schools through, say, Boards of Governors of private schools. It is not within the terms of reference of this study to discuss the legislative framework for native control of schools. However, the point is made that natives see the question of involvement in the schools as not being restricted to participation in special programs, but including participation in the management of the system.

Even within the existing management structure, the system is seen by provincial authorities as a permissive one, which allows for significant local input. Existing regulations allow for provincial support of the local selection of resource materials and the local development of curricula, as well as native language instruction. Social Studies was the subject most often mentioned by Natives, when discussing the need for a local native orientation to the school curricula. On one hand, the social studies curriculum was often criticized, because of the perception that it requires the teaching of foreign history to children who are not required to learn about their own historical background. On the other hand, a number of the native professionals recognized that the curriculum was sufficiently flexible to permit a significant local native element.

The 1981 Social Studies curriculum guidelines provide for a mandatory component of 75% of the program, with the remainder to be made up of topics and issues chosen by teachers and students. The guidelines suggest that the elective topics should be chosen in consultation with 'parents and community groups and agencies'. The topics to be covered under the mandatory component correspond to a number of program needs identified by native respondents to this study. These topics can be given a local native context by the teacher. Examples of such topics include:

- Canadian Families
- Exploring My Own Neighbourhood
- Lifestyles of Canadians in Other Times
- Lifestyles of Culturally Distinctive Communities
- Canada: Exploration and Settlement
- Meeting Needs Through Local, Provincial and Federal Government
- Canada: A Multicultural Society
- Canada: Development of a Nation

2.3.5 Summary

In summary, it is apparent that the native community has a range of clearly defined desires in regards to the education of native children. It is also apparent that the development of appropriate curricula and resource materials would answer only a small portion of these desires. It was noted by the consultant group that the issue of appropriate curricula and materials was seen by the native respondents as dealing with only a portion of the need. The respondents identified concerns that ranged from the delineation of basic educational philosophies to the administration of schools, to the qualifications of teachers, to the communication with the community. It is not clear that curricula and materials are the greatest concern, nor that a well designed program and accurate materials will be effective in motivating native student interest without a broad range of other measures also being taken. The terms of reference of this study restrict the majority of the discussion to curricula and resources, however other elements are introduced where they have been grouped by the respondents. The consultant group identified a high degree of consistency in the comments regarding native objectives for their education. The only significant inconsistencies were in two areas:

- the degree to which native cultural values should be taught by the school system.

and related to this,

- the level of native control over the school system that is seen as necessary in order to implement the other objectives.

The desires of native organizations and native professionals in terms of what they desire of the school system, were identified as follows:

- short-term and effective native involvement in the educational delivery system, leading to longer-term native involvement in the management of the system, and possibly 'control' of the system as it operates within the native communities;
- provision of appropriate and sufficient financial, technical and other resources to support native communities and students in meeting their education objectives;
- training and hiring of native teachers and aides and the provision of appropriate training and orientation for non-native teachers;
- appropriate curricula and resource materials to reflect local native history and present community situations in an accurate, meaningful and unbiased manner, and native involvement in the development of those resources;
- native involvement in the delivery of education services inside and outside the classroom, particularly through the involvement of parents;
- higher quality of native education that is at least equivalent to that provided elsewhere in the province and includes the full range of supplementary services that are available;
- the school functioning as one aspect of a community development strategy wherein the school's programs reflect local development needs;
- emphasis placed on the particular requirements of native students which are: school readiness training, vocational education, career counselling, English as a Second Language programs, and a full range of remedial programs.

All of the above are directed towards the development of a positive self image in the native child so that he may, as part of a community initiative, more successfully deal with the implications and requirements of living in a modern society.

It is also apparent that the provincial education policy as expressed through programs that are in place, is supportive of these objectives. However, comments obtained from the native respondents, have resulted in the identification of obstacles in the way of the successful implementation of that policy for native communities:

- native communities do not seem to be fully aware of the range of services that can be obtained from the Department of Education, and the possibilities for their participation in the initiation, design and delivery of local school programs.
- most of the provincial programs identified, require a sustained initiative from the community before they can be put into place. This requirement pre-supposes a certain level of organizational development in a native community that may not necessarily exist. As a result, programs that would seem to be tailor-made for native communities, do not have any significant native community involvement.

Finally, it is considered by the consultant group that the above obstacles are related to the question of the degree of initiative that should be taken at the provincial level, in 'starting the ball rolling' in developing native community interest in and capability to deal with the range of government programs available, and to act on other possibilities for the discussion of future participation in various levels of the education system. In the case of status Indians, the possibilities of such provincial initiative are constrained by the stated concern of the Indian Association of Alberta, regarding provincial involvement in what is seen as a federal responsibility.

3. SURVEY AND INVENTORY

3.1 Introduction

This section of the report outlines the results of the survey of programs. Responses from school districts, schools, and native communities are provided in some detail as it is expected that the information presented will be of value to those actively involved in native education. Summary tables are also provided throughout the text. The section is divided into three sub-sections, each of which present data on a major topic identified in the study terms of reference.

The first sub-section identified the needs for special initiatives in the school programs for native students, according to the perceptions of the key groups of individuals contacted by the study. The information presented is taken from various questionnaires and telephone interviews conducted during the Inventory Phase of the study. These perceptions of needs were taken into account by the consultant group along with the previously outlined policy and conceptual framework, in identifying further initiatives that may be taken at the provincial level.

The second sub-section provides detailed inventory of special programs and materials that were in use in Alberta classrooms at the time of the survey. This inventory is divided by subject or type of program. The sub-section also contains a large number of tables that summarize the information. This inventory data is based on the various questionnaires, telephone interviews and on-site visits that were conducted by the study. The inventory information is designed to supplement the companion volume to this report which contains a program-by-program inventory in a standard format. It is hoped that the inventory information contained in the two volumes will provide useful reference material.

The third sub-section deals with the process by which the programs and resources were conceived, developed and delivered to students. Actual native involvement in the process, and desires for future native involvement are outlined on the basis of the case study visits to native communities. Summary tables are provided that indicate the actors involved at each step in the process. The information contained in the sub-section is used in the discussion later in the report regarding successes and problems encountered by schools.

In all three sub-sections, reference is made to tables that summarize the responses obtained from the various questionnaires. The total number of respondents identified varies between tables as every respondent did not necessarily respond to every question.

In the case of tables summarizing response from the native communities, the total number of respondents identified at the bottom of the table often does not correspond to the total number of responses identified in the body of the table. This occurs because in many instances, the native respondent plays more than one role in the community, and may have answered the question more than once. Similarly a single teacher may have responded in regard to more than one program.

3.2 Perceived Needs for Native Education Programs

3.2.1 Superintendents

Provincial Superintendents

In the telephone interviews with provincial school superintendents, those with schools enrolling ten or more native students were asked what they perceived as the needs for native education programs in their district. The responses were grouped into 9 categories, including those with a curriculum orientation and those focussing on other needs. Many responded to the question in terms of on-going programs or program plans, as opposed to a discussion of district-wide needs. Table 1 summarizes the responses received from provincial superintendents.

TABLE 1

Provincial Superintendents: Perceived Needs for Native Programs

Specific Requests	No. of Provincial Superintendents
Elementary curriculum & resources	5
Junior High curriculum & resources	6
High school curriculum & resources	4
Teaching resources (no level specified)	2
Native language & culture courses	7
Native culture curriculum for both native and non-native students	5
Language development in English	12
Vocational, pre-vocational and special education courses	7
Early Childhood Services	5

Other superintendents not included in Table 1 perceived needs for native educational programs in such areas as: a solution to dropout and attendance problems (12), interest in education and upgrading (5), improved self-concept and positive adult models (4), facilities (3), food (2), family living skills (2), native counsellor (2), a way for natives to communicate with the board (1), and family liaison (1). Two superintendents indicated that natives in their jurisdictions are integrated or want to be integrated.

Three superintendents referred to programs that had been tried in their jurisdictions and either discontinued or identified that the program was experiencing difficulty. In one case, a Cree course had been tried out but was not very successful. In another case, the superintendent had contacted Indian bands to try to establish communication through a representative but had not been particularly successful. In a third case, the federal government had funded a project to teach native crafts in a southern school. The instructor brought ideas to the classroom from her work with northern Indians. Students however, wanted to learn only about their own culture.

Federal Superintendents

Federal superintendents were also asked about the need for special native programs, and the development of special curricula within their particular districts. Responses to the question of need varied. One superintendent felt that individual schools needed to include a program of native studies relevant to the local area and that such a program should encompass broad native perspectives. Another thought that "cultural and historical elements of the community" should be included in every subject area. He also believed that "more time and effort should be expended in the area of curriculum development". The need for a curriculum specialist to modify programs and include native history and culture was identified by a third superintendent. The Associate Director of Education of the Lesser Slave Lake Indian Regional Council stated that "native children as a group need consideration to be given for some programs to help them catch up with other children". He indicated that such programs could be purchased from the appropriate provincial authority.

In regard to special curricula, none of the federal superintendents identified any district wide special curricula in use. One response was that "principals in each school are directly responsible for curriculum development" and that the District did not have curriculum specialists or special subject area consultants. Another superintendent indicated that the District office was concerned that special curricula be developed to meet special needs. However, he added that the identification of need is the responsibility of each school and the school is "left in charge" once the need is identified. The Associate Director of Education of the Lesser Slave Lake Indian Regional Council noted that if any special programs are needed, they would negotiate with the appropriate authority to provide the service.

However, two federal superintendents did identify special initiatives that had been undertaken at a school level with respect to special curricula in their districts. The first identified the program at Bishop Piche School which had been reorganized to create three distinct curriculum groups: one which concentrates on academic skills; one geared to upgrading or transition; and the vocational group which was for older students to learn basic life skills. The second superintendent identified an active Curriculum Development Committee on the Blood Reserve.

3.2.2 Principals

Provincial School Principals

In the initial contact with school principals, the question was asked whether they had had any requests for alternate education programs or learning resources for native students in their school. Of the 60 provincial schools reporting some form of native programming, 24 indicated they had had such requests. Most requests came from native parents and local native groups. In six schools, requests had come from school staff. Of the 114 provincial schools which reported 10 or more native students enrolled and no native programs, 15 schools had received requests for native programs. Of these requests, eight were staff-initiated and nine were from native people (at two schools, requests had come from both sources).

TABLE 2

Provincial Principals: Requests for Native Programs

	Received Requests	No Requests	Total Responses
Schools with native programs	24	36	60
Schools with 10 or more native students and no native programs	15	126	141
TOTAL	39	162	201

A few principals added comments pertaining to needs for native oriented programming. Four principals pointed out the need for native resource materials, curriculum and bibliographies. Two saw the need for specific native culture programs. Two Northland schools indicated "a real need for special courses to help native students make the transition to the Alberta curriculum". A principal from West Central Alberta reported "a most pressing need in early grades for courses for native students emphasizing Language, Arts and Mathematics". One commented on age-grade retardation problems and one on the need for a basic skills course. Twelve principals explained that their schools had no need for native programs (even though they had more than 10 natives enrolled). Either the principal believed in "good programs for all students" or "there were so many ethnic groups that programs for all minority groups were more appropriate" or "the native students had been integrated for years".

TABLE 3

Principals' Observations on Need for Native Programs

Extent of Need: Culture/Language	Provincial Principals	Federal Principals
Need is for augmented English vocabulary	1	-
Need is to learn about native language/ culture	2	2
Need is to respond to a high native population	2	-
Need is for a sense of belonging and self-identity	1	-
No specific need defined	2	1
Extent of Need: Other Courses		
Need is for job training	1	-
Need is for individualized program for underachievers	1	-
Need is to respond to the needs of younger students	-	1
Need is to learn about alcohol and its effect on people	-	1
Need is to learn about the law and the legal system	-	1
Extent of Need: Alternative Programs		
Need is for both academic/cultural education and pride in cultural identity	1	-
Need is for Alternative Program schools	1	-

Ten principals referred to native content courses that had been offered at their school in the past and were now discontinued. Declining enrolment in the native content class was the reason given for discontinuing programs in five schools. In three schools, parents had asked to have the program discontinued. In one school the involved staff had left the school and in another school, staff reduction had caused the discontinuation of the program.

Either in-person or telephone interviews were conducted with the principals or vice-principals of schools currently providing a native culture and/or language course and alternative school programs. A brief review of the comments principals at these schools made regarding needs for native programs or courses follows:

Glen Avon School, St. Paul - (Cree Language and Culture) "The students need a tight command of the English language and the Cree programs seem to help them develop that. . .The native students' needs are being met, both academically and culturally".

Elizabeth School, Elizabeth Settlement - (Cree Language Program) "Basically, the need is for the children to be given the chance to revive their culture and language. This is about their only chance to learn. . .(The needs of native students are being met by the schools) but slowly".

C.J. Schurter School, Slave Lake - (Cree Program) "The need is there because 49 percent of our school population is native. . .Generally, the needs of native students are being met, but since the Cree program has been offered it has brought up their self-image".

Kinuso School, Kinuso - (Cree Program) "The need is here because of the high native population in this area and Cree is more feasible to offer than is French. . .Generally, (the needs of native students are being met. . .except) in the vocational area for people that are unsuccessful in the academics".

Ecole Notre Dame Junior High School, Bonnyville - (Cree Option Program) The principal indicated that the course provided "a very essential need to have a sense of belonging, self-identity, etc." The need is seen as met to a large extent. A commitment from the students and from Kehewin is seen as needed to make the course really work. Generally, the needs of native students are considered to be met.

Racette Junior High School, St. Paul - (Cree Program) "In grade 6, the students accept Cree. In grade 7 and 8 there is increasing resistance. By grade 9 no one selects it. . .Very few of the students and their parents feel that strongly in favour of the Cree program. . .There is difficulty in hiring qualified teachers, teachers who are proficient in a second language but not qualified to teach a second language get discouraged as students drop out. . ." Generally, the principal thinks that the needs of native students are being met since native parents have the option of sending their children to a native or a "white" school.

Grouard School, Grouard - (Junior High Vocational Program) "About half of the junior high students could well benefit from this kind of program". To make the program work well the school needs "a well equipped I.A. shop, freedom to deviate from the provincial program of studies, an additional teacher who has life skills and vocational training, and the co-operation of outside agencies (government departments, local industries, etc.)". In terms of whether native students' needs are met by the schools, the reponse was that "their needs are similar to non-native student needs i.e. job training and access to work in a non-native community. The lack of home support and community interest in education requires that programs are stimulating in themselves in order to retain students' interest and motivate them to educational ambitions".

Mistassiniy School, Desmararis - (ICAN, Native Culture and Cree 15 Program) "The courses are necessary. . .to preserve the native cultural roots. . .Generally, in terms of course selection (the needs of native students are being met because) they have the option of progressing to university or technical college. Standards here are similar to any other school".

Cardston Junior High School, Cardston - (Blackfoot Language Program) "There is a very definite need" for the program. In response to the question whether needs of native students are being met by the schools, the interviewee answered in terms of parental support for attendance and the need for more input from the Education Committees on the reserves. The principal also saw a need for a reduced pressure, low teacher/pupil ratio program.

St. Stephens School, Valleyview - (Individualized Programs for Academic Subjects) "There is a significant need because of the substantial number of underachievers at all grade levels. . .(The needs of) underachievers are being met".

Plains Indian Cultural Survival School, Calgary - (Alternative School Program) (The extent of the need for the program is) "to provide both an academic-cultural education and to have pride in cultural identity (which is being met). . .(The needs of native students are not being met by the schools) because of the high dropout rate. . .A native student is not comfortable in the present school system and is not interested in the course content and curriculum of the present school system".

Ben Calf Robe Program, Edmonton - (Alternative School Program) "The Edmonton Separate School Board is in need of the program. More than one school is required for the number of eligible students. Whether or not needs of native students are being met by the schools depends on the school and the staff".

Federal School Principals

At federal or band operated schools, seventeen schools were identified as having some form of native programming. Principals at eleven of these seventeen schools indicated that they had received requests for native programs. The most prevalent requests were from parents (identified at eight schools) and staff (identified at seven schools). Other requests had come from school or education committees, local native leaders, the Department of Indian Affairs, the school administration, and students. At the six non-provincial schools in which no native programs were identified, two principals reported receiving requests for native programs. Both requests came from the Band Council.

TABLE 4

Federal Principals: Requests for Native Programs

	Received Requests	No Requests	Total Responses
Schools with native programs	11	6	17
Schools without native programs	2	4	6
TOTAL	13	10	23

Three principals made reference to programs that were discontinued or not implemented. One principal referred to the discontinuation of a program which involved a native language and culture teacher because of staffing restrictions. Another principal noted that her school had agreed to an offer from the cultural department at the local college to send resource persons to teach cultural classes at the grade 1 and 2 level, but that college personnel never appeared. A third principal made reference to a "native oriented program" that was developed but not implemented. The principal noted that "following program definition and curriculum development, the onus was placed on the Band to provide suitable resource people and course instructors, in accordance with Alberta Education regulations. The Band did not respond to this request, and the program languished and was subsequently not implemented".

As with principals of provincial schools, additional follow-up interviews were undertaken with the principals of federal and band operated schools offering native programs. A summary of their responses in regard to the need for programs or courses follows:

Morley School, Morley - (Handicrafts program) "The parents need assistance in teaching the cultural heritage to their children, with programs developed by the community." The students' needs are being met "for handicrafts", but on the "broader cultural aspects" the needs are not being met.

Dene Tha' Community School, Chateh - (Various native programs) The principal indicated that the need for native programs is "very great". "This program is very much needed. We are offering a good instructional program as well as attempting to work with elders and the community so that bush skills and culture are not lost." The principal felt that the needs of native students were being met at the present time "although not totally".

Onchaminahos School, Saddle Lake - (Cree Language and Culture Program) The principal of this band operated school indicated that the "community feels very strongly" about the continuation and restoration of their native Cree language. He went on to note that this particular need is only partially being met at present.

Ermineskin Elementary and Junior High School, Hobbema - (Various Programs) The principal at the school suggested that there was a particular need for native programs among the younger students. He indicated that currently the need was not being met.

Crowfoot School, Cluny - (Various Programs) - In regard to the self-awareness and alcohol education program (grades 7 - 9), the principal stated that "students have to be educated about alcohol and its effects on people and families". He further noted that problems with alcohol are widespread and that alcohol affects everyone. He suggested that "the program should start at the elementary level. . ." The principal indicated in reference to the law awareness option that an education in law may help to prevent the children from becoming involved with "white man's law".

Kehewin School, Bonnyville - (Cree Language Program) The principal believed that the Cree language course was needed by the native students. Such a program "helps to keep them in touch with their own people" according to the principal. He would like to see more cultural content in the curriculum.

Eden Valley School, Longview - (Handicrafts Program) In regard to the Handicrafts program, the principal indicated that there was a "need for much more native cultural content" in the school program and went on to say that she "doesn't equate handicrafts with culture". The principal believes that materials should be included in the school program on behaviour, values and attitudes. However, the "problem lies in who is going to teach it" since qualified persons are not available. She indicated that one of the important problems faced by staff at the school in teaching native students is that of "poor attendance".

Bishop Piche School, Fort Chipewyan - (Outdoor Education and Handicrafts Program) - The principal felt that the Handicrafts program was needed in that "there is a need to preserve their culture". He felt that the Outdoor Education Program was "essential" in that "it bridges the gap between formal education and traditional education". The principal felt that there has to be more curricula developed specifically for native students. However, he cautioned that this "can't be broad well-defined provincial curricula because of cultural differences among native groups". "Specific programs should be developed locally as opposed to at the provincial level, to tie in with the local community". The principal indicated that more resources in the form of funding and specialists (particularly native experts) were needed. He also suggested that university expertise could be more fully utilized in the development process.

Summary

The following table summarizes the responses obtained from principals regarding the need for special programs for native students.

TABLE 5

Principals: Is the Need Being Met at Your School?

	Provincial Principals	Federal Principals
Yes	7	-
Partially	-	3
No	2	2
TOTAL REPSONSES	9	5

3.2.3 Teachers

Teachers of English as a Second Language (adapted for native students), teachers of native languages and/or culture courses, and teachers of courses based on the Alberta Curriculum adapated to include native content, were questioned about the need they perceived among native students for the native content that they were offering. The question was broken down into three parts: did they think the native students themselves felt a need for the native content courses/unit/project, did they perceive that the parents of the native students think there is a need, and did they themselves see the need or did they include the native content as a matter of interest. The following tables summarize the responses to these questions.

TABLE 6

Teachers: Do Students Feel a Need for the Program?

	Provincial Teachers	Federal Teachers
Yes	31	13
Most	-	3
Partially/Some	1	2
No	8	4
Don't Know	5	2
TOTAL RESPONSES	45	24

TABLE 7

Teachers: Do Parents Feel a Need for the Program?

	Provincial Teachers	Federal Teachers
Yes	30	13
Most	1	1
Some	5	3
No	2	1
Don't Know	10	7
TOTAL RESPONSES	48	25

TABLE 8

Teachers: Is the Program a Need for Native Students or More of a Matter of Personal Interest With You?

	Provincial Teachers	Federal Teachers
Need	28	24
Both	14	1
Personal Interest	3	1
TOTAL RESPONSES	45	26

Overall, the answers to the three questions appeared to be given independently of each other. For example some teachers reported that they saw a need for native content where neither the students nor the parents were believed to see the need. A review of the comments made by teachers regarding needs for native programs follows. This review is organized by program type or subject area.

Native Language/Culture Programs

Eleven teachers were interviewed at provincial schools. The teachers at Kinuso, Glen Avon, Elizabeth, C.J. Schurter, Cardston Junior High and Mistassiniy all thought the native students themselves felt a need for the course. Two teachers commented to the effect that the students responded much more with the programs, than in a regular classroom. The teachers at Ecole Notre Dame and Racette were not sure their students felt the need for the course and the Glen Avon teachers indicated the students were not especially interested in the written part of the course although they felt they needed the oral part. The teachers at C.J. Schurter, Elizabeth, Kinuso and Mistassiniy all reported that parents felt a need for the course. The other teachers either were not sure or did not know.

In response to a general question as to whether the needs of native children are being met by the schools, eight teachers thought they were. Two entry level teachers thought students who speak only Cree when they enter school have a difficult time dealing with the English language and culture. One native culture teacher thought cultural variables and the need for people to be aware of their roots were not taken into sufficient account in the program designs. Ten teachers and/or native instructors were interviewed in regard to Native Language and/or Culture Programs in federal or band operated schools. When asked if the students felt a need for the program, four respondents replied "yes", three answered that most students did and two answered that some students did. At the Peigan reserve, the native instructor indicated that student interest was demonstrated in that students from other schools wish to attend the Peigan school to learn Blackfoot. At Blue Quills "the students want to understand their background" according to the language instructor. One instructor in the Cree language program at the Frog Lake School, believed that students felt they needed the course, while the other instructor indicated that the majority of students felt that way. Of four teachers interviewed at Onchaminahos School in regard to the Cree language program, one responded that students felt a need for the program, two indicated that the majority of students felt such a need and one responded that she believed the students "partially" felt the need.

Five teachers or instructors believed that the parents felt a need for the program. One replied that most did while another replied that only some parents felt the need. Three respondents indicated that they did not know whether the parents felt a need for the language or culture program.

Five teachers were asked whether generally the needs of children are being met by the schools. One teacher indicated that the need was being met, three felt that the need was only partially being met, and one teacher believed that the schools were not yet meeting the need. One teacher suggested that the academic needs are being met, but that the cultural needs are perhaps not being met. Another indicated that the cultural needs are only beginning to be met and another indicated that a lack of space, resource materials and real objects, and a lack of community involvement represented significant obstacles to meeting the needs.

Alternate School Courses

The one alternate school course on which information was received was the

Law Awareness Course at Crowfoot School (Federal School). The instructor in the course believed that the native students felt a need for the course. He indicated that the students have developed an interest in the Canadian justice system and that they requested an on-going program. The instructor did not know whether the parents thought that the course was needed. He indicated that the course was more a need for the students than a matter of personal interest with him.

English as a Second Language Programs

In two Northland schools, the teachers reported that the students view "learning English" as the main objective of schools. In the Exshaw school, the teacher indicated that the Stoney students have become aware of the advantages of speaking English. Parents of students in three schools were believed by the teachers to see the need for the ESL program. All three teachers saw a clear need for the course.

The only ESL program identified in federal or band operated schools was the Kindergarten program at Sunchild O'Chiese School where Cree and English are intermixed in the half-day program. The teacher indicated that most (although not all) parents seem to agree that Cree should be spoken in class. The teacher felt that the course was very much needed in that "a lot of students are losing their language".

Individualized Program for Academic Subjects

One of the three (IPIC Individualized Prescribed Instruction Class) teachers at Valleyview indicated that the native students felt a need for the native content. Some parental support for the program was reported by the teachers. However, it was generally felt that most parents did not know about the program. The teache s all saw a need for the native content in the program.

In general terms of whether the needs of native children are being met by the schools, the teachers felt there were some unmet needs. One pointed out a need for comprehensive curriculum guidelines as to how teachers may include native content in the programs. Another pointed out that life skills needs for reserve living were not being met by the school, but that life skills for getting a job were.

Fine Arts Programs

Five of the ten teachers at provincial schools reporting native projects in their fine arts courses, thought that native students felt a need for the projects. Two thought it was hard to tell because the students were in the lower grades. The others saw no demonstrated need or did not know. Four teachers thought the parents of native students saw a need for the native projects. Five teachers themselves saw the need for the native content, one was including the native content out of personal interest and four did not answer the question.

Four arts programs with native content were identified at federal schools. All three persons (two principals and a teacher) who responded to the question of whether the native students felt a need for the native content believed that the students did not feel such a need. Two respondents noted that the students enjoyed the course nonetheless. One respondent indicated that "some of the kids did not want to be Indians". In regard to parent perceptions, one respondent believed that most parents thought that the course was needed while another felt that parents did not. One respondent said that he did not know. Two of the respondents (one teacher and one principal) noted that community involvement and input was lacking. All four educators interviewed felt that the course was a need rather than a personal interest with them.

Social Studies Programs

Four provincial elementary schools reported teaching native studies units in their social studies courses. The teachers pointed out that it was difficult to tell if the students felt a need for the native content since they were too young to verbalize such a need. There was however, perceived to be parental support. The teachers themselves could definitely see the need for the native unit.

Seven provincial junior high schools reported native studies content in social studies, five through units and two through courses. Of the five teachers presenting native units through social studies, four believed the students felt a need for the course. In one of the classes at Northland school, the students wanted a whole course rather than a unit. Four "unit teachers" believed parents felt the need for the native content and five saw it themselves. Two also had a personal interest in native studies. The teacher at Cardston offering an "Indians of Alberta" option questioned whether the students saw the need for it, but believed that parents did see the need and saw the need himself. The Plairs Indian Cultural Survival School social studies course had native content in grades 7 to 12. The teacher explained how students' requests for specific learning areas were collected at the beginning of the course so they were designed to meet the needs of native students within the Alberta curriculum framework. The teacher thought parents saw the need for the native content.

At the senior high level, three teachers included native studies in social studies, two as part of the grade 10 course and the third is discussed above. One of the "unit teachers" thought it was doubtful if students felt a need for the native content, the other thought students seemed to appreciate it. The latter indicated no parent involvement in their children's education, the former thought many parents "would likely feel a need". Neither teacher directly answered the questions of their own perception of the need for native students to have the native content.

Four interviews (three with teachers and one with a native instructor) were undertaken with persons involved in social studies programs at federal schools in which native content was included. Three respondents believed that the students felt a need for the native content, while one teacher was unsure. Two teachers indicated that the parents believed that such content was needed, while two other respondents replied that they did not know. All four respondents felt that the content was needed by native students. Three teachers indicated that it was important for the students to know their background. One of these teachers (a native) felt that the students have to be proud of their "uniqueness" and that the school should provide "reinforcement" of this idea. Another teacher said that it is "important to know your roots no matter what nationality. . .it is important to your sense of identity".

Language Arts Programs

The four courses where native content was reported in language arts in provincial schools, were all quite different. One Northland teacher reported on the Mighty Moose Reading program (a supplementary reading program for grade 2). She reported that students looked foward to the program each Monday. Parents expressed interest and she saw the need for the program. An Exshaw teacher reported a grade 2 unit of combined language arts and social studies focussing on the Stoney culture. She indicated the students had a need for the unit, many parents saw the need and she, herself felt there was a need for the program.

J.F. Dion school has some native content in reading and creative writing in grades 1 to 7. The teacher feels some parents see the need, and he himself sees the need for the native content as well as being interested in it. The Plains Indian Cultural Survival School includes native content in all levels of its language arts courses. The students are perceived to feel a need for the native content, the parents are not, and the teacher felt that reading about one's culture was crucial for any culture.

With respect to federal or band operated schools, one language arts course with native content was identified at Ermineskin Elementary and Junior High School. According to the teacher involved, the students enrolled do not feel a need for the native content. In fact, many students refer to the material as "phony". The teacher added that "not enough" of the parents feel the need for the content and that some parents did not want the students learning native content when "they have to learn to live in the white world". The teacher viewed the course as a need rather than a matter of personal interest and added that "they must realize they have a rich culture (and) a rich heritage to build their self respect". He also believed that the needs of native children were not being met by the schools "because nobody has really sat down to identify what the needs are".

Practical and Optional Arts Programs

Two Northland schools and the Heinsburg School reported on native content in practical arts courses. At the latter school, the teacher perceived students feeling the need for a native orientation as did their parents. At Jean D'Or Prairie, the students were perceived to see the need for the native focus on their Industrial Arts course. The parents were seen as somewhat supportive. The teacher saw the native focus as a necessity. The Hunter Training course at St. Mary's Separate School attracts students, though the teacher felt the students would not complain if the native content aspect were missing. Some parents were considered to be "keen and actively interested". The teacher felt the students needed the native content.

The principal of the federal Bishop Piche School was asked about his perceptions of the need for the Outdoor Education Course which is native in orientation. He believed that the students felt a need for the course, based on his observation. The principal also felt that the parents thought the course was needed.

Health Programs

Native content was added to a Health Course at the federal Crowfoot School. The native resource person involved in the course felt that both the parents and the students felt a need for the native content in the course. The respondent felt that the native students needed the special content "due to the high alcohol related death rate among native people, and for students to develop positiveness about themselves and towards other people".

Guidance Programs

The junior high guidance course at Fort McKay focuses on the justice system. The teacher perceived that students felt the need for the native content. The parents "seem to think the course is a good idea though they are unsure where it will lead". The teacher saw the need for the native students to have native content in the course.

Summary

The following two tables summarize the responses obtained from teachers regarding perceptions regarding whether the needs of native children are being met by the school, obtained from the on-site interviews.

TABLE 9

Provincial Teachers Interviewed On-Site : Generally, Are the Needs of Native Children Being Met by the School?

Response	
YES	4
- however, have only visited two other schools (1)	
- not given (3)	
PARTIALLY	6
- a comprehensive curriculum guideline is required to fully include native people (1)	
- as much as possible given the constraints of the provincial curriculum (1)	
- incentive to proceed is lacking for native students (1)	
- native students are confronted with numerous difficulties (1)	
- strong sense of identity not being met and encouragement lacking (1)	
- to a certain extent (i.e. life skills in getting a job are being met but life skills in reserve living are not (1)	
NO	4
- because of a lack of commitment on the part of the system and teachers (1)	
- have not sufficiently taken into account the cultural variables, and the need for people to understand their 'roots' (1)	
- grade one is a drastic change from the native environment (1)	
- don't know what is lacking but school is not a priority of the native community (1)	

TABLE 10

Federal/Band Teachers Interviewed On-Site: Generally, Are Needs of Native Children Being Met by the School?

Response	# of Responses
YES	2
- younger students seem very excited by school program (1) - not given (1)	
PARTIALLY	7
- academically yes but culturally no (2) - beginning to meet the cultural needs but many obstacles lie in the path (1) - have yet to improve self image and life and social skills, appropriate materials lacking (1) - communication lacking between teachers and students (1) - much still to be done (1) - depends on who is defining the needs of the students (1)	
NO	3
- attendance remains a problem as does community participation (1) - not yet as space, resources, materials, object and community participation are lacking (1) - no one has really established what the needs are (1)	

3.2.4 Native Community

The native community interviews undertaken for the case studies included a number of questions about perceived needs for native education programs. Native interviewees were asked if they thought students should learn about native culture - (that is history, religion, language, arts and crafts, music, sports, traditions and values, and literature). Specific local school courses with native content were named and the interviewees were asked if they were aware of the course(s), what its purposes were and whether the course(s) was needed. In addition, a question was asked whether there were any other subjects or materials that the school should have for native children. The following tables summarize the responses to these questions.

TABLE 11

Native Community: Should Students Learn About Native Culture?

	Yes	%	No	%	Partially	%	Not Given	%	Total Resp.
History	135	95.1	5	3.5	-	0.0	2	1.4	142
Religion	76	53.5	61	43.0	1	0.7	4	2.8	142
Language	112	78.9	28	19.7	-	0.0	2	1.4	142
Arts and Crafts	128	90.1	9	6.3	2	1.4	3	2.1	142
Music	101	71.1	36	25.4	1	0.7	4	2.8	142
Sports	102	71.8	28	19.7	2	1.4	10	7.0	142
Traditions and Values	77	54.2	53	37.3	2	1.4	10	7.0	142
Literature	124	87.3	11	7.7	1	0.7	6	4.2	142

TABLE 12

Native Community: Aware of Programs in Local School?

	Yes	%	No	%
Parents	75	67.6	36	32.4
Students	29	93.5	2	6.5
Education Counsellor	10	55.6	8	44.4
Education Committee Chairman	5	83.3	1	16.7
Chief	1	50.0	1	50.0
School Board/Education Committee	8	88.9	1	11.1
Other	39	72.2	15	27.8
TOTAL RESPONDENTS	150	72.5	57	27.5

TABLE 13

Native Community: What Additional Materials/Programs Needed?

	ADDITIONAL RESOURCE MATERIALS	%	ADDITIONAL COURSES/ PROG./SUBJECTS	%	ADDITIONAL STAFF/ RESOURCE PERSONS	%	OTHER	%	NO. ADDITIONAL MATERIALS PROG. NEEDED	%
Parents	26	31.7	40	48.8	17	20.7	6	7.3	15	18.3
Students	2	10.0	13	33.0	2	10.0	1	5.0	5	25.0
Education Committee/ School Board	4	44.4	3	33.3	3	33.3	1	11.1	-	0.0
Education Committee Chairman	-	0.0	1	50.0	1	50.0	-	0.0	-	0.0
Education Counsellor	-	0.0	10	83.3	1	8.3	-	0.0	1	8.3
Other	7	18.9	22	59.5	5	13.5	2	5.4	5	13.5
TOTAL RESPONDENTS	37	25.2	79	53.7	24	16.3	8	5.4	26	17.7

A review of the comments received from the native community regarding needs for native programs follows. This review is organized by case study.

Glen Avon School, St. Paul

All the native parents interviewed thought students should learn about native history, language, sports and literature. One parent thought native arts and crafts should be an option only. Eight out of the 11 parents thought native traditions and values should be taught, 6 thought native music should be taught and 4 thought native religion should be taught in school. A total of 4 parents thought all of the aspects of native culture should be taught. Supporting comments indicated that many did not know what was meant by native religion; native history and the Cree language were considered important for students to learn and school was considered the place for them to be taught.

Eight of the 11 parents knew that the Cree language and culture course was being taught at Glen Avon School. Of the three who did not know about the program, only one had children both in Glen Avon and in the eligible grades for the course (grades 4 to 9). All parents thought the course was needed. The purpose of the course was perceived to be to teach the students to speak Cree. This was necessary according to some, so that the children could communicate better with Cree-speaking parents and elders. According to others, the course was the last chance the children would have to learn to speak Cree. The two grade 7 and one grade 8 students thought that for those who do not learn to speak Cree at home, the course is of benefit in that they can learn to talk in the Cree language and can then pass that facility on to the next generation.

Elizabeth Elementary School, Grande Centre

Of the 12 parents and two other community representatives (cultural arts teacher at the school and a board member of the Settlement Council) interviewed, all agreed that native history, arts and crafts, sports and literature should be taught by the school. No one thought that native religion should be taught, since it was not practiced. Eight thought music should be taught at school. All thought native values should be taught at school.

All but one thought that the Cree language and that native traditions should be taught at school.

Supporting comments indicated that native history meant to the majority of parents the history of the Elizabeth Settlement. The consensus was that the various aspects of culture were important for the students and that they would not learn them sufficiently at home or in the community. All interviewees were aware of the Cree language course that has been under way in the schools for only half a year. The course is perceived to teach both the Cree language and culture. Everyone interviewed agreed the course was needed since the language was dying out.

C.J. Schurter School, Slave Lake

Seven native parents were interviewed in Slave Lake as was the Associate Education Director for the Indian Regional Council, a member of the advisory committee for the Education North Program, members of other education committees, and the Coordinator for the Metis Association of Alberta Slave Lake Regional Office.

All ten adults felt students should learn native history and the Cree language at school. Nine wanted them to learn native literature at school, eight, to learn arts and crafts and music, seven, to learn sports, four, to learn religion and three to learn traditions and values. A number of these parents thought that some of the native cultural aspects should be part of courses with a larger frame-work such as native history within Alberta, or Canadian history or native literature within the Alberta curriculum.

All but one parent were aware of the Cree program at C.J. Schurter School. Seven adults saw the course as a vehicle for teaching the Cree language. Two saw it as offering an alternate language to French. All felt that the course was needed. Some saw it as a way of preserving the language, some to improve the self-concept of native children, one as a way to get a better job, and one to close the communication gap between natives and non-natives.

Kinuso School, Kinuso

In the Kinuso native community, six parents were interviewed, two elders, one community member whose children had attended the school in the past, and five students. The adults were unanimous in their request for teaching in native history, language and literature. Eight thought students should be learning native arts and crafts, six that they should be learning native religion, music and sports, and five, that they should be learning native traditions and values at school. Many interviewees commented that their culture was being lost and that they wanted the school to help teach that culture to prevent the loss. The students were most interested in native arts and crafts. Four out of five students thought they should learn about native history, religion, Cree language and traditions and values at school.

Five of the six parents knew that the Cree course was taught at Kinuso school. The course was perceived to be teaching Cree language and culture. All of the adult interviewees thought Cree should be taught though one thought it should be optional. A number of parents indicated that they hoped to learn to speak Cree from their children. Four of the five students thought the Cree course was needed. One thought she could learn a lot more Cree from her relatives than at school.

Mistassiniy School, Desmarais

Four parents were interviewed as well as eight other native people from the Desmarais community. The other respondents included the President, the Director and a member of the Bigstone Education Authority, and a Band Counsellor holding the education portfolio.

Of the parents, all four thought native history and native arts and crafts should be taught to native students in school, three thought Cree, native music and native literature should be taught and, two suggested native sports. None of the parents thought religion or traditions and values should be taught. Of the eight community interviewees, six thought native history, arts and crafts, and sport should be taught at school, five thought Cree and music should be taught, four thought literature should be taught and one person thought religion and traditions and values should be taught at school.

The parents understood that the purpose of the grade 1 ICAN program was to help native students adjust to school and the English language. Three parents saw a general need for the program; the fourth thought only some students needed it and that those who are English speaking do not. Of the four community members who had heard of ICAN, two thought it was for slow learners and two thought it was to help native students adjust to school. All four thought it was needed. Two others who had not heard about the program before the interview thought it should not be taught - since it was perceived to make school too easy and since the majority of the students already use English.

Only one adult was aware the Cree 15 course was being taught. Both community non-parents and parents were split on whether or not they thought Cree 15 should be taught. Those who did not feel it was needed, felt either that English was the working language of society or else that by high school it was too late for a student to learn another language.

Grouard School, Grouard

Three parents, two former students, an elder and a student were interviewed. All thought that students should learn about native history, arts and crafts, and literature at school. All but the elder thought students should learn the Cree language. (The elder felt Cree should be learned at home. Not too many people could speak Cree now, according to him). All but the elder and the student thought native religion should be taught. None of the interviewees thought traditions and values should be taught at school.

Native content had not been included in any courses at the school up to the time of the interview. Two of the parents thought native culture should be included in the curriculum. One parent requested native teachers. The two former students indicated that most necessary things needed in life were being taught in school. The elder thought nothing should be added to school for native children because he did not understand "why the kids are dropping out even when they are still high achievers academically".

St. Stephens School, Valleyview

Five interviews were conducted with parents and one with a member of the Sturgeon Lake Band Education Committee. All six believed that native history and arts and crafts should be taught at school, five, that native religion should be taught, five that the Cree language should be taught (the sixth indicated it should only be taught if someone spoke it at home), four, that native music and native sports should be taught with a fifth indicating both should be optional. Two parents thought all aspects of native culture should be taught in the school.

Three parents did not know about the St. Stephens Individualized Prescribed Instruction Class with native content. The three who knew about the program thought it was a program for students to catch up because of absenteeism. However, two of them felt there was a difference between being a slow learner and being behind because of absenteeism. They thought students in the latter category should not be grouped with students in the former category. They considered the program "a bad place to catch up". The interviewer reported that the students were unhappy about the stigma attached to being in a special class.

Plains Indian Cultural Survival School, (P.I.C.S.S) Calgary

One native adult was interviewed (member of the P.I.C.S.S. Society and a former P.I.C.S.S. student). In addition, four students were interviewed. Four of these school spokesmen believed all aspects of the native culture should be taught in school. One indicated that native history, religion, language, arts and crafts and music should be taught in school. Student comments indicated that the courses were needed and helped to make them more aware of their own history and culture.

Ben Calf Robe School, Edmonton

One parent, two members of the advisory committee and a group of seven students were interviewed. All three native adults thought that native history, religion, arts and crafts, tradition and values and literature should be taught. Cree was not considered important by the students, but was considered good to have in order to speak to elders.

The three adults interviewed thought the program was needed. It was perceived variously as an opportunity to put students of one ethnic background together to improve their learning experiences, as a vehicle to encourage native students to continue on to high school, and as a school for the study of the native culture. Other subjects requested by the advisory committee members were life skills, alcohol, drugs, education, and cultural resources involving elders.

Morley School, Morley

Fifteen community interviews were undertaken in regards to the federally operated Morley School. Seven parents, three elders, three students, the education committee chairman and one additional resident were interviewed. The parents interviewed all felt that native literature should not be taught in the school because it would be unnecessary, in that Stoney is already known and used extensively in the community. Five of seven parents thought that students should learn about religion while two other parents said that religion should be taught in church. Most parents felt that music, and traditions and values should be taught by parents or elders in the community rather than at school. All but one parent indicated that the teaching of native sports would serve no useful purpose. Most parents felt that the students were not interested in native sports.

The three elders interviewed all thought that native history, literature, and arts and crafts should be covered in school. The elders were against the teaching of language and traditions and values, and provided mixed responses in regard to instruction in religion, music and sports. The education committee chairman supported the teaching of history, religion, arts and crafts, traditions and values, and literature. The other community member interviewed supported the teaching of all the subject areas with the exception of native language which he felt was unnecessary.

The three grade 4 students interviewed thought that they should be taught all of the various aspects of native culture. One student disagreed with the teaching of the Stoney language because he did not believe it to be necessary. All residents interviewed were aware of the handicrafts program offered at the Morley School. All parents and elders felt that the course was needed primarily because local persons were forgetting the art of sewing and beading. The three grade four students interviewed also believed that the course was necessary. The education committee chairman said in regard to the program that "we didn't lose the academic aspect of education (and), having the handicrafts enhances the social studies program".

Onchaminahos School, Saddle Lake

All four native parents interviewed in regards to the band operated school thought that students should be instructed in native language, history, sports, and literature. Two parents were against teaching religion and traditions and values in school, since they believed that these should be taught in the home. One parent was against the teaching of arts and crafts in school while another felt it should be an option. Another parent said that native music should be taught by the community rather than in the school. The Director of the Cultural Education Centre, the Secretary Treasurer of the School Board, and a Cree language curriculum developer employed by the Cultural Centre supported the teaching of all of the various aspects of native culture. A member of the local education committee was in support of the teaching of most native cultural subjects but felt that the school had only a partial role to play in arts and crafts and sports. Another community member generally supported the teaching of native arts but was opposed to teaching in the areas of religion, music, and traditions and values. Two students were interviewed in grades seven and nine, and they responded favourably to the teaching of all areas of native culture.

All residents with the exception of one parent knew of the Cree program at Onchaminahos School. The majority of community members saw the purpose of the program as being to teach the students Cree and/or preserve the Cree language. All residents interviewed strongly believed that the Cree program was needed. Several community members saw the teaching of Cree in school as the only way to preserve the language for the future. The Secretary Treasurer of the School Board noted: "because the Cree language is 'us', we should not lose it or we will lose what we are, our culture and heritage. It is important that we keep it alive and the only way now is to keep the school Cree language instruction going". One parent, in stressing the importance of the program, said "for most children, school is their only chance to learn to speak Cree". Both students interviewed felt that the course was necessary so that the students could communicate with the elders in Cree.

Dene Tha' Community School, Chateh

There were seven community interviews undertaken with respect to the Dene Tha' Community School. Two interviews were undertaken with parents, two with band counsellors (one holding the education portfolio), another with an elder, and two with other community members. All persons interviewed thought that students should be taught native arts and crafts, and literature while all but one respondent felt that history, language and music should be taught. Six of eight community members felt that sports should be taught. The other two persons were not aware of any Indian sports that may be taught excepting handgames. Four of seven residents thought that students should learn about native religion. One resident stated however that "it is the responsibility of the parents for religious instruction, not some white teacher". Two others also thought that religion should be taught in the home. Five persons felt that traditions and values should not be taught in school. All five indicated that traditions and values should be taught at home or by parents or elders.

Five of seven respondents were aware of the Dene language and culture course offered at the school. One parent and the lone elder interviewed were unaware of the course. Three residents understood the purpose of the course to be the retention of the Dene language. Two others believed that the purpose of the course was to help the students better relate to the English language arts program. All five persons questioned (two respondents were not asked) believed that the course was needed. A band counsellor and another community member felt that the course was needed in order that the native language was not lost. One community member suggested that the course was needed because "it (Dene) is their first language and they (the students) need to learn to read and write it". One band counsellor indicated that the course was necessary because it helped the students communicate with the elders.

Alexis School, Glenevis

Six parents, one elder (who acts as an instructor in native culture at the school) and two other community residents were interviewed in regard to the federally operated Alexis School. All parents believed that native history, arts and crafts, and literature should be taught in school. Five of six parents thought native sports should be included, and four parents supported native musical instruction. One parent who did not support musical instruction said "Our kids learn enough in school. Indian music should be taught at home." Only two parents supported the teaching of traditions and values in the school. Other parents believed that they should be taught at home. All six parents opposed the teaching of native language and religion in the schools, indicating that instruction should be provided at the home. One parent replied in regard to language education "we want our children to be competitive in society" and added that the Stoney language is not a major language in society. The other residents interviewed all supported the teaching of native history, arts and crafts, music and literature. None of the residents interviewed supported native religious instruction. Responses were mixed in regard to the teaching of native traditions and values, music, arts and crafts, and language.

Community residents were asked if they were aware that aspects of native culture had been added to the Alexis school program. All nine persons interviewed said that they were aware of the initiatives taken. Respondents perceived a number of different purposes for the program including: to help the native children understand what is being taught, to help the students relate to school, to add "nativeness" to the overall school program, and to add Indian culture as a subject. All persons interviewed felt that the program was needed. Many parents thought that the program was necessary to help students understand and relate to what is being taught as part of the core curriculum. One parent thought that the program was necessary because large numbers of native children are dropping out of school. Another community member suggested that: "maybe if the school included something on natives in the curriculum, some of our native kids would stay in school longer".

Ermineskin Elementary and Junior High School, Hobbema

Eight community interviews were completed for the federally operated Ermineskin Elementary and Junior High School, including four with education counsellors, one with a member of the Education Committee and one with the Ermineskin Band Education Program Coordinator. A Chief and a parent were also interviewed. A member of the education committee interviewed thought that students should learn about all aspects of native culture excepting religion, which she saw as a community responsibility. The Chief supported the teaching of native language, history, arts and crafts, sports, and literature. Religion and music should be taught by the community according to the Chief. He supported the teaching of traditions and values only if the instruction is provided by Indian teachers. For the most part, the education counsellors interviewed agreed with the teaching of all aspects of native culture. However, in regard to the question of teaching traditions and values, one counsellor responded that values should not be taught "because there isn't any one correct value that belongs to Indians". The lone parent interviewed thought that all aspects of native culture should be taught with the exception of music and sports.

Most residents interviewed were not aware of the language and culture initiatives undertaken at the school. Only the Education Program Coordinator, one of the education counsellors, and the Education Committee member indicated that they knew of the initiatives. Most community members thought that the initiatives were needed. One education counsellor noted that special programs were necessary because "until they (the students) know the Cree language, they won't fully understand the concepts of their culture". Another counsellor noted that special programs were necessary so that the children would have pride in their identity. A third counsellor felt that Indian culture programs can provide enrichment but that the emphasis in native education should be placed on academic subjects. The Chief supported the cultural initiatives but suggested that more initiatives should be taken. One education counsellor interviewed did not support native language and culture being presented "on a piecemeal basis". He added "I would like to see a comprehensive program - not just tidbits. I think many Cree language and culture programs are modified for present curriculum projects. I'd like to see Indian people developing their own materials to be used in school".

Crowfoot School, Cluny

In regards to the federally operated Crowfoot School, seven interviews were undertaken with members of the native community on the Blackfoot Reserve. The Education Committee Chairman, three education counsellors, a parent, a community health representative who acts as an instructor in a program at the school, and one other resident were interviewed. In the majority of interviews, residents thought that students should be taught all aspects of native culture. One education counsellor felt however, that schools should not provide instruction in music, traditions and values, or literature. She believed that education in the latter two subject areas should be provided in the home.

All residents interviewed were aware of the in-school cultural program offered at Crowfoot School. The respondents felt that the purpose of the program was to help the students gain an awareness of their cultural background. All respondents thought that the program was necessary. One education counsellor commented on the importance of knowing about the native culture while another counsellor said that such programs help to improve the one of the education counsellors, and the Education Committee member indicated that they knew of the initiatives. Most community members thought that the initiatives were needed. One education counsellor noted that special programs were necessary because "until they (the students) know the Cree language, they won't fully understand the concepts of their culture". Another counsellor noted that special programs were necessary so that the children would have pride in their identity. A third counsellor felt that Indian culture programs can provide enrichment but that the emphasis in native education should be placed on academic subjects. The Chief supported the cultural initiatives but suggested that more initiatives should be taken. One education counsellor interviewed did not support native language and culture being presented "on a piecemeal basis". He added "I would like to see a comprehensive program - not just tidbits. I think many Cree language and culture programs are modified for present curriculum projects. I'd like to see Indian people developing their own materials to be used in school".

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All residents interviewed were aware of the in-school cultural program offered at Crowfoot School. The respondents felt that the purpose of the program was to help the students gain an awareness of their cultural background. All respondents thought that the program was necessary. One education counsellor commented on the importance of knowing about the native culture while another counsellor said that such programs help to improve the self-image of native students. Another respondent stated "if people felt more positively about themselves and begin to believe that they are capable, perhaps more will find themselves in better situations".

Six out of seven residents knew of the Law Awareness course. Most residents perceived the program's purpose as being to help the students understand the law and their legal rights. All seven residents felt that the course was needed. One respondent said that "unfortunately, there are many law breakers in our area. Hopefully, through these programs our younger people will become law-abiding citizens. . ." One of the education counsellors commented that problems with the law begin at an early age. Six of seven community members interviewed were aware of the Self Awareness and Alcohol Education Program offered at Crowfoot School. All six residents who were aware of the program thought that it was needed. Two respondents indicated that the program was very greatly needed. The Education Committee Chairman thought that the program was necessary to help the students cope with alcohol and drug abuse. One education counsellor said that the program had led to improved attendance for some students. Another counsellor remarked "alcohol is perhaps our number one enemy on the reserve as far as social problems are concerned". She added that alcohol is at the root of most truancy and family problems.

Summary

The following table summarizes the comments received from the native communities, in regards to the perceived needs for native programs in the schools.

TABLE 14
Native Community: Do You Feel That the Native Program is Needed? Why?

	PARENTS	STUDENTS	ED'N. CTEE. MEMBER	ED'N. CTEE. CHAIRMAN	ED'N. COUNSELLOR	OTHERS	TOTAL RESPONDENTS
'YES' RESPONDENTS	88	30	7	5	17	42	180
- to learn and/or maintain native language	30	5	4	1	2	9	
- to learn about and/or maintain native culture	8	3	1		1	4	
- to enhance communication with others in native community	7	5	1		1	1	
- to improve self image of native students	4		1		4	7	
- to enable native students to learn/ understand what is being taught	5					5	
- to preserve native handicrafts skills	2	3				3	
- to lower drop-out rate	2					2	
- to enable native students to work at their own level	3						
- to teach native students about the law	3			1	1		
- more comprehensive native program needed	3						
- to help native students cope with alcohol	2			1	1		
- to learn about native history		2		1			
- to improve communication abilities		2					
- to improve communication abilities between natives and non-natives						2	
- other/not given	22	11	1	1	7	3	
'NO' RESPONDENTS	5	1	0	0	0	3	9
- English is the predominant language and/ or the native language unnecessary	4						
- at the high school level native language education is too late	1					1	
- it makes school system too easy						1	
- language could be taught more easily by family and/or relatives		1					
- more comprehensive academic program necessary						1	
'PARTIALLY RESPONDENTS'	3	0	0	0	0	1	4
- programs should only be used for students having difficulty with English	1						
- native language should only be taught to students who wish to learn it	1						
- other/not given	1					1	

3.2.5 Summary

The consultant group has identified certain trends in the responses regarding the needs for special programs for native students. These trends are outlined in this sub-section of the report, and were used in the development of the study findings and recommendations.

The provincial superintendents interviewed, identified a variety of needs for native education programs in their respective districts. The more prevalent needs reported on include: special curricula and resources at all grade levels, curricula on native culture, native language courses, development of a facility in the English language on the part of native students, and expanded Early Childhood Services for native children. Other more general needs identified by provincial superintendents include: a solution to high dropout and low attendance rates, increased interest in educational upgrading on the part of the native community, an improved native self-concept, and additional positive adult role models. Despite a wide agreement among provincial superintendents that native students had special needs from the schools, 41 out of 46 superintendents from the jurisdictions in which at least one school had 10 or more native students reported that they had no district level policy in regards to such students. The other five expressions of 'policy' were in three cases actually merely references to specific school programs.

The provincial principals interviewed, identified a variety of needs of native students that may be met by appropriate courses. School requirements for native oriented resource materials, curricula and bibliographies were also often mentioned. All principals interviewed in regard to specific programs believed that those programs were needed. The majority of provincial principals also noted a need for programs that would increase native cultural awareness and/or help to preserve the native culture. Most principals of schools where native programs were in place felt that the special needs of their native students were being met. Finally, it is important to note that approximatly 40% of those schools with programs had implemented them as a result of outside requests. The vast majority of provincial schools with 10 or more native students and in which there were no special programs, had not received any requests for such programs according to the principals.

Federal principals interviewed in regard to specific programs in their schools also unanimously felt that there was a need for such programs. The specifics of the need that was identified varied from program to program, however several principals identified the need to preserve the native language and/or culture. A significant difference with provincial principals, is the fact that federal principals felt that the special needs of native students were not being met or were only partially being met. Another difference is that over 50% of the federal schools had received requests for special programs.

Provincial teachers generally felt that the majority of students felt a need for native content in the programs. The teachers were split on the questions as to whether the parents saw the needs, with many teachers indicating that they did not know. Teachers who responded to the question as to whether the special education needs of native children are being met provided a mixed response with just over half answering in the affirmative. Federal teachers had mixed feelings as to whether students felt the need for native content in school programs. The teachers believed that most parents felt a need for such programs. As with federal school principals, most federal teachers did not feel that the special needs of native students were all being met by the schools.

The vast majority of native community members interviewed for this study indicated that students should learn about native culture in school. There was almost unanimous support for the teaching of native history, with slightly less support for the teaching of arts and crafts and literature. Close to three quarters of those interviewed supported the teaching of native language, music and sports, while only slightly more than 50% supported instruction in religion and in traditions and values. The latter figure seems to indicate a desire on the part of natives to retain the teaching of native religious traditions and values as an intimate, home based process.

Two thirds of the parents interviewed were aware of the special native programs offered at the schools, and over 90% of those responding felt that the programs were needed mostly in order to maintain the native language and/or culture. In particular, the native community was aware of the following programs:

- Cree language and culture program, Glen Avon School
- Cree language program, Elizabeth Elementary School
- Cree program, C.J. Schurter School
- Cree program, Kinuso School
- Native handicrafts program , Morley School
- Cree program, Onchaminahos School
- Dene Language and Culture program, Dene Tha' Community School
- Native culture program, Alexis School
- Native culture program, and Law Awareness course, Crowfoot School

Over 80% of parents interviewed felt that additional native programs and materials were needed. The following table summarizes the responses from the native community regarding additional native materials or programs that are perceived as needed in the schools.

TABLE 15

Native Community: What Additional Materials/Programs Needed?

	PARENTS	STUDENTS	ED'N. CTEE. MEMBER	ED'N. CTEE. CHAIRMAN	ED'N. CTEE. COUNSELLOR	OTHERS	TOTAL RESPONDENTS
RESPONDENTS REQUESTING ADDITIONAL RESOURCE MATERIALS	26	2	4			9	41
Books	9	1	2				
history books	1		1				
books by native authors	2	1					
books on native culture			1				
Films	3	1					
Native Resource Materials	3	1				4	
Craft Materials	3						
Lessons and Lesson Plans	2						
History and/or Local History	2	1					
Materials to Improve Self Image	1						
RESPONDENTS REQUESTING ADDITIONAL COURSES/PROGRAMS/SUBJECTS	40	13	3	1	10	22	89
Native Culture	13		2		2	3	
arts and/or crafts	4	1			1	1	
sewing	1						
singing and dancing	1						
clothing	1						
home economics	1						
survival skills	1					1	
tanning	1						
hunting, trapping/and or tracking	4		2			1	
spiritual matters						2	
Native language	5	1			2	2	
language immersion	1					2	
Operation of Band Government	2				2	1	
Local History	2		1		2		
Native History	2	1			1	1	
Self Awareness	1	1				1	
Career Exploration	2	1				1	
Programs More Geared to Natives and/ or Additional Native Content	7					2	
Life Skills	2					2	
Recreational Activities	1						
Alcohol and Drug Education						2	

TABLE 15 (Cont'd.)

	PARENTS	STUDENTS	ED'N. CTEE. MEMBER	ED'N. CTEE. CHAIRMAN	ED'N. CTEE. COUNSELLOR	OTHERS	TOTAL RESPONDENTS
Learning from the Land	1				1		
Local Affairs	1						
Native Lifestyle		1				1	
Language Courses (English)				1			
Language Education (not English or Native)		1					
Science Education from Native Perspective		1					
Sports Program		1					
Traditional Indian Games						1	
Hand Games		1					
Various Indian Tribes		1					
Indian Act						1	
Indian Treaties						1	
How to Interact and/or Relate to Other Cultures						1	
RESPONDENTS REQUESTING ADDITIONAL STAFF/RESOURCE PERSONS	17	2	3	1	1	5	29
Teachers	7				1	1	
Teacher Aides	2				1		
Native Personnel	1		1				
Native Resource Persons	2		1				
Native Teachers	3	1					
Elders in Classroom Situation	2	1				3	
Persons to Develop Programs from Native Perspective	1		1				
Reading and Language Specialists	1			1			
OTHER RESPONDENTS	6	1	1		2		10
Language Lab	3	1	1		1		
Additional Space	2						
playground space	1						
Funding	1						
Native Culture Room					1		
RESPONDENTS STATING NO ADDITIONAL MATERIALS/COURSES/PROGRAMS/ETC. NEEDED	15	5			1	5	26

3.3 Native Education Resources and Courses Currently In Use

This sub-section of the report outlines information obtained from principals and teachers regarding special programs and/or resources developed for native students. The information is organized by program type. As outlined in the following table, 130 programs are discussed. In addition 11 schools identified measures to gather native oriented books for their school libraries. Information on these programs is also provided in chart format in the companion inventory volume to this report.

TABLE 16

Program Inventory

	Programs at Provincial Schools	Programs at Federal/Band Operated Schools
Alternative School Programs	3[1]	-
Alternative School Courses	-	3
Native Language/Culture	14	10
ICAN (Integrated Curriculum Adaptation for Northland)	17	-
English as a Second Language	3	2
Course Adaptations	42	30
- Arts/Crafts	9	4
- Social Studies	14	4
- Language Arts	6	2
- Number of Subjects	8	14
- Other	5	6
Short-Term Events	4	1
Other Programs	1	-
TOTAL	84	46
Books	12	1
Programs Under Development	13	6

[1] Alternative School Programs included as one school program, although at two of the schools district programs were identified as being in use.

3.3.1 Native Language/Culture Courses

Blackfoot Language, Cardston Junior High School, Cardston

Approximately 25 students were enrolled in the course, offered in grades 7 to 9. The course was an option and open to all students. Dr. Franz at the University of Lethbridge was instrumental in developing Blackfoot program materials, including an introductory reader. Mr. Leo Fox, a native teacher at St. Mary's School in Cardston (a federal school) had produced a book that was used as a guide in the course. No other resources were available to the course. Major topics included phonics, numbers, days, surrounding towns and conversation.

In terms of objectives achieved, the native aide who was interviewed thought the students' interest in learning had increased, although some of the male students in Special Education were "turned off when they got into writing". Providing materials relevant to the native culture was seen as difficult since the Blackfoot language did not have words for modern technology and concepts. The course helped improve the self-concept of native students, particularly when there were "white" students in the class. The latter group "were uneasy about being laughed at when the Indian students could take the role of tutor". The course appears to have provided more of a transition from English to Blackfoot than the reverse.

The principal felt the course could easily be transferred to another school setting. He was very pleased with the overall course, is planning to offer it again next year and indicated that the content was valid and equivalent to other courses in its expectations for student learning.

Cree Program, Racette Junior High School, St. Paul

The Cree course was offered as an option in grades 6 to 8 with 44 students enrolled. Students could take either Cree or French and native students were advised to take Cree. Most of the materials used were developed at Blue Quills School outside St. Paul (a band controlled school). The Saddle Lake Cultural Centre was reported to have curriculum materials, organized by grade level, that the teacher was awaiting. The major topics included kinship, anatomy, days of the week, conversational Cree, time, numbers, agreement of verbs, nouns and pronouns. A basic problem seemed to be that each Cree teacher was responsible for his/her own course leading to repetition from one course to the next. Students then became bored with the repetition and lost interest in the courses. The teacher was able to provide materials relevant to the native culture but had no comment on whether the course was improving the self-concept of native students.

The principal noted that the shortage of support materials was a problem and that the students of junior high age were not receptive to the course. He felt that the problems were shared by at least one other school in the area. Although enrollment was dropping the plans were to continue the course next year.

Cree Language and Culture, Ecole Notre Dame Junior High School, Bonnyville

The course was offered as an option to grades 7 to 9. Native students took the course instead of French. Most of the students came from the Kehewin Reserve where they were believed to have taken Cree from grades 1 to 6. Dr. Anne Anderson's books were used, though she does not use all of the local dialect. Major topics included syllabics, phonetics, structure, grammar exercises, numbers, days of the week, very simple language, animate and inanimate objects, etc. The Anne Anderson Dictionary was also cited as a resource. The teacher was unable to provide many materials relevant to the native culture. Most of the students' families speak Cree in their homes and the teacher felt that the course was providing a transition from Cree to English.

The principal believed the course contributed to self-identity and pride in the native students. The course will not be offered next year since the students will be taking grades 7 to 9 at Kehewin School.

Cree Language and Culture, Glen Avon School, St. Paul

Cree was taught as a second language option from grades 4 to 9 with 58 native students enrolled. A number of Cree books by Emily Hunter and Matilda Brerrton were used. Major topics included basic Cree commands and verbs, the family unit, seasons, numbers, weather, animals, days and anatomy with the emphasis on oral Cree. Based on direct observation, the teacher thought the course helped to increase the interest of native students in learning, provided materials relevant to the native culture (although insufficient funds were a problem) and improved the self-concept and the academic skills of native students.

The principal thought the course could be transferred to another school setting within the area. He judged it to be a success in the last two years, after the program had gone through much trial and error in earlier years. He considered the course the best he had seen in the area and attributed the fact that it ran smoothly and that the students enjoyed it, to the teacher. The course will be continued next year.

Cree Program, Elizabeth School, Grand Centre

The Cree Program began in January, 1982 with an Educational Opportunities Fund grant for four years. The course was offered as a second language program to grades 1 to 6 during its start-up period. Future plans include adding a cultural component with the assistance of the Elizabeth Settlement residents. Eighty students were involved in 1981/82. Since all the students in the school come from the Elizabeth Metis Settlement, the school is homogeneous and the course was offered to all students in all grades. Resources used included Oral Cree by Matilda Brerrton and the Grade 1 and 2 Say it, See It, Study It by Dr. Anne Anderson. Major topics included anatomy, numbers, months, basic sentences with common words, birds, animals, etc. The teacher thought, based on personal observations and experience, that the course boosted the students' interest in other subjects as well as Cree and helped to make the students more confident, which in turn led them to achieve more academically and improve their communication skills.

The principal believed it was too early to give a fair assessment of the course, although he noted that the students enjoyed the classes. He felt that the staff had to be closely involved to make such a program work.

Cree Language and Culture, C.J. Schurter School, Slave Lake

The course was taught in grades 1 to 3 by two teachers, with 95 native students enrolled. The course was open to all students in the school. The course included the following topics: My Family, I Dress Myself, My House, I Eat, My Body, the Seasons, legends, animals, beading, handicrafts, songs, pow wows, greetings, weather and colours. The teachers were working from Guidelines for Primary French as a Second Language Program in determining the course approach. A number of teaching resource sources were cited including Blue Quills School, Manitoba Native Language Curriculum and Dr. Anne Anderson. The teachers felt that the students showed more interest in learning as a result of the course since some that had been quiet before began asking questions. Scarcity of resources and a lack of a materials list were considered obstacles to providing materials relevant to the native culture. The students' self-concept was considered improved.

The principal believed the course was only transferable to schools that had a qualified Cree teacher and parents in favour of the program. She believed the course was a success and is planning to offer it next year. Compared to French, the principal thought the Cree course was good.

Cree Language, Kinuso School, Kinuso

The Cree course was open to all students in the school. About 70 native students from grades 1 to 9 were enrolled in the course taught by a teacher and a teacher aide. An outline for a Cree Program taught at two levels was developed by the teacher. Twenty-two major topics were included. Most of the material was developed along the guidelines for French instruction. Both teacher and teacher aide thought the course helped students to be more aware of their native background, reduced absenteeism, and increased their interest in school and their social skills.

The principal saw the course as transferable to any provincial school "just as French would be". He considered the program to be very good in terms of student self-esteem and teaching Cree speech. He expects it will be offered next year.

Cree 15 Program, Mistassiniy School, Desmarais

The course was taught at the grade 10 level as an option. Major topics included numbers, anatomy, colours, family, days of the week, etc. Cree 15 exercise books were listed as the resource. The teacher believed the course resulted in the students being more open about speaking their language. The principal thought Cree 15 might be questionable in an urban setting. He felt the course was comprehensive, had academic merit and stated that it would be offered next year.

Native Culture Option, Mistassiniy School, Desmarais

The course was offered to grades 7 to 9 and will be a compulsory course for all junior high students next year. A number of books were cited as resources as was the Alberta Vocational Centre - Grouard Curriculum. Comments were not collected on achievement of objectives. Obstacles identified to achieving objectives included lack of materials and funds, and the time sequencing of the programs. The principal considered the course transferable, very practical, comprehensive and having academic merit. He planned to offer the course next year.

Dene Language and Culture, Dene Tha' Community School, Chateh

The Dene Language and Culture Program was compulsory for all students in the school. It was offered from K through grade 9 and about 200 students were enrolled in the course in the 1981/82 school year. For the K to 3 level students, the course consisted of one period per week while in grades 4 through 6, and 7 through 9 it consisted of two and three periods respectively. A number of both published and locally produced resources were used in the classroom. The teacher used illustrated stories in Dene which were developed in the Northwest Territories, although the differing dialects detracted from their usefulness. Other resources specifically noted included National Film Board films and local material developed within the Ft. Vermilion School Division. A course outline provided for the program for grades 7 to 9, lists cultural topics such as: local natural resources, local geography, Dene stories, native education, family and society, local history, celebrations and guidance. From the same outline, language arts topics include: spelling, sounds and letters, writing around cultural themes, Dene writing and Dene reading. Learning activities at the grade 7 to 9 level included guest speakers, film and slide presentations, native reading materials from native literature collections and tapes from the radio program "Our Native Land".

The teacher felt that the course helped to provide the students with relevant locally produced materials and that some students showed a better self-concept as a result of the course. She also believed that the course helped to provide a transition from the native language to English since many of the course activities facilitated the use of English. The main problem with the course has been the production of materials for all grade levels in a short time period as the course has been in operation for only two years. The principal felt that the school had "outstanding programs - especially in the development of Dene language and culture" but suggested that in regard to the total school program: "in some cases, materials have been developed for this particular situation and it may be the development process, rather than the content which will be 'exportable' to other schools".

Cree Program, Kehewin Community Education Centre, Bonnyville

The course was offered to grades 1 through 6 as part of the regular school program. The course has been part of the school program at the school for the past six years. Approximately 120 students were enrolled in the program during the 1981/82 school year. The course is offered for 40 minutes per week to grades 1 and 2, 60 minutes per week to grades 3 and 4, and 90 minutes per week for grades 5 and 6. Major topics within the course included Cree language, beading and dancing, costumes and ceremonies. Resources used in the course include worksheets, pictures and stories. Work booklets developed at the school were also utilized in the course for grades 2 to 6.

The principal believed that the course had helped to improve the self concept of the native students. The principal also felt that the course had helped to increase the native students' interest in learning. He suggested that this was due to the native instructors and not so much to the course itself.

Cree Program, Blue Quills High School, St. Paul

The Cree program at Blue Quills has been offered for the past eleven years. During that time there have been numerous changes made, many of which resulted from the addition of outside materials. The Cree course is presently offered to students in grades 9 to 12 and enrollment in the 1981/82 school year stood at 140. At the grade 9 level the course is an option and for grades 10 to 12 it is a language course which is given the same credit status as French. The course content consists primarily of Cree language, although the language instructor noted that some history and culture are also included. A number of books were used in the program, many of which were developed by the respondent. In the area of Cree culture, tapes of elders were used in the classroom. The instructor expressed a desire to obtain books prepared and utilized by others in similar programs.

The instructor believed that the course helped to improve the self concept of the students, helped to maintain the native language, and assisted the students in learning about native philosophy and beliefs. She also felt that the course had helped somewhat to reduce the dropout rate, increased the interest of native students in learning, and provided materials relevant to native culture.

Cree Language, Frog Lake (Napayo) School, Frog Lake

The Cree language course was open to all students in the school. One language instructor was responsible for grades 1 to 6, while another was responsible for grades 7 through 11. At the elementary level, the instructor noted that she had consulted Matilda Brerrton and Emily Hunter at Saddle Lake in the development of the course. The course content was comprised mainly of the Cree language although some cultural topics were also included. Handouts, games and Cree tapes of elders all developed by the instructor were utilized in the course. Materials from Saddle Lake and Saskatchewan had also been added to the course during the last school year. The respondent felt that the course had helped students in grades 1 to 3 by providing a transition from the native language to English. She did not know if the same could be said for the effect of the course on students in grades

4 to 6. The instructor also believed that the course helped students retain their language and culture.

At the junior and senior high school level, 50 students were enrolled in the course. This represented all but two students in grades 7 to 11. The course had been offered for four years. In developing the program, the text book prepared at Saddle Lake has been utilized. The subjects in the course included both Cree language and culture. Resources used in the classroom included books, films from the Central Media Services of Alberta Education in Edmonton and the Kanata Kit. The instructor expressed an interest in obtaining more supplies and additional curriculum guides and course outlines. He believed that the course helped to increase the interest of native students in learning, provided materials relevant to the native culture, improved the self image of native students and served to improve the academic skills of native students. The instructor also felt that the course helped to improve the social and life skills of the students and that it provided a transition from native languages to English.

Cree Language, Onchaminahos School, Saddle Lake

The Cree program is compulsory for all students in the school. Kindergarten children received language instruction for 15 minutes per day, grades 1 to 6 for 30 minutes per day and grades 7 to 9 for 40 minutes three times per week. Only recently has it been offered at the primary level. At the Kindergarten level the program is completely oral. Games, tapes, songs and "show and tell" are used at that level, as is a colouring book developed by the respondent.

In grades 2 through 7, students are introduced to concepts such as counting, months, days, animals, colours, anatomy and food in the Cree language. The teacher noted that many of the materials she uses are from Matilda Brertton but that she uses many of her own as well. Three of four teachers interviewed felt that the course had helped to improve the self image of native students. Two felt that it has increased the interest of native students in learning while two teachers also believed that it served to improve the academic and vocational skills of native students. One teacher felt that the course had also helped to improve the life skills of students and assisted in the transition from the Cree language to English.

The principal assessed the program as generally good. However, he noted that they are planning to make the course optional at the junior high level because "it seems that not every child is interested". The principal thought that the course was not transferable because of the differing Cree dialects in use.

Blackfoot Language and Culture, Peigan School, Brocket

The course was taught by a Blackfoot Language Instructor from K through grade 9. Language was the main course component although singing, dancing, crafts, and native cooking are other topics. The course was developed through the local Cultural Centre. Materials used to develop the course were obtained from the Blood Reserve and from the University of Lethbridge through Dr. Donald Franz. Resources used in the course included books from the Blood Reserve, and story books including Old North Trail and Blackfoot Lodge Tales. Handouts developed by the respondent as well as films were also used as learning resources within the course.

The respondent felt that the course helped to provide a transition from the native language to English, and that the course helped to a limited extent in increasing the interest of native students in learning. The instructor expressed an interest in obtaining materials on local history.

Blackfoot Language, Old Sun Primary School, Gleichen

The teacher converses with the students in Blackfoot in certain classroom situations throughout this program for the grade 1 class. Story books from the Browning Reserve in Montana are also read to the class. The teacher felt that the use of Blackfoot helped the students to relax and improved their self image. She also believed that it helped them to overcome their "embarrassment" with their language and increased their interest in Blackfoot. The teacher expressed an interest in obtaining information about native programs in use in other schools.

3.3.2 System-Wide Native Programs

Integrated Curriculum Adaptation for Northlands (ICAN)

ICAN refers to two separate program components. One is the grade one teaching materials developed to orient native students to school and the English language, and the other is a resource library of kits and facilitator handouts, a few of which have native content. The resource library materials are loaned out to teachers in the Northland School Division on request, and are organized by subject area. The majority of entries in the catalogue have no information as to the suitable grade level of the kit contents. Native kits include: Metis, Supplementary Reading - Primary (Dogrib legends), Supplementary Reading - Elementary (Dogrib and Cree legends), Cree Lessons (Dr. Anne Anderson books and Joyce Tait books and tapes), Indian Storytelling, Indians (General), and Plains Indians. The Facilitator Handouts with native content include: Northland Alphabet (a book of verse), Cree Legends, and Integrating Native Studies in Social Studies Grades 1 to 11. The last handout notes that 8 sample lessons for native studies are available, as well as film study guides and a list of selected graded references.

The grade 1 ICAN is an extensively developed program for teachers and students and was used in essentially all Northland schools for the first time in 1980/81. The program development is largely attributed to Sister Bernadette Gautreau who has taught or worked in the Northland School Division, principally at Jean d'Or Prairie, for 18 years. The ICAN program has been under development since 1973 and has undergone extensive pilot testing and revision.

The grade 1 school year is organized into 10 school months. For each month the teacher is provided with a coil-bound book that outlines for the teacher what to present each hour of each week in Core English, phonics, developmental readiness, vocabulary development, printing, arithmetic, art, health, music, science, social studies and drama. For the teacher with a multigrade classroom, alternate activities are suggested for grades 2 and 3.

Optional activities are also provided. Teacher lessons and teacher aide follow-up work are also defined. Co-ordinated on a monthly basis with the teachers' booklets, are student readers, student workbooks and supplementary reading books. The readers depicting native people, are in black and white and are designed for a progression of reading skills (i.e. number of pages per story, number of lines per page). A monthly vocabulary is built up through the use of the readers, including a few Cree works, as well as many words of particular interest to people living in Northern Alberta such as words associated with wildlife and outdoor activities.

In addition, a series of three phonics books have been written for the teacher and have student workbooks to accompany them. The phonics books are directed towards identifying problems Cree-speaking people tend to have in learning English, in addition to fundamental phonics exercises.

Teachers are encouraged to request assistance from people in the community in presenting specific topics. In addition, a series of 12 large photo posters have been produced depicting life in the Northland area. The J. MacMillen Language Experience pictures (from the federal Department of Indian and Northern Affairs) are also provided to teachers. Directions for use of both photo sets is included in the monthly teachers' booklets. From the ICAN reading materials, the students go to level 2 and 3 of the Mr. Mugs Starting Points Program (an American commercial series).

It is noted that Early Childhood Services centres in Northlands are operated in the native language. Therefore students attending those centres have been helped to adjust to the school situation in their own language before encountering the grade 1 ICAN program. According to a facilitator with the Northland School Division, those children with the Early Childhood Services experience followed by the ICAN program have had sufficient opportunity to adjust to school and are ready to progress to more standard school materials.

The grade 1 ICAN program seemed to be little known outside the Northland School Division, although the materials are worthy of wide distribution and publicity. One other teaching resource distributed by the Northland School Division and deserving special mention is the Mighty Moose Reading booklet by Mr. Frank Finney. It is supplementary for grades 2 and 3 and is built on Ms. Sylvia Ashton Warner's approach to teaching reading. Sample stories include "Danger in the Bush", "Mighty Moose Plays Hockey", "Mighty Moose and Snowmobile Fun", etc.

Edmonton Catholic School System, (E.C.S.S.), Edmonton

The E.C.S.S. has had a native studies program since 1972. Now funded by the Education Opportunity Fund, the program is called Initiatives in Native Education. As well as the Ben Calf Robe School (described separately), the program includes a Supervisor of Native Education, and three counselling/ liaison facilitators. The facilitators work throughout the system as counsellors to native students and families. They also serve as resource people in crafts, social studies and religion courses and in addition help to bring other native resource people to classrooms upon teacher request.

Edmonton Public School Board, (E.P.S.B.), Edmonton

The E.P.S.B. has recently initiated the Sacred Circle Project with Education Opportunities Fund support. The Program Director was hired in January 1982 and the project is in the initial organization and implementation stages. Additional staff positions will include Home-School Liaison Workers, a Counsellor-Trainer, Resource Teachers, a Curriculum Developer and Teacher Aides. The plans include in-service training for E.P.S.B. staff, assistance to native families, development and organization of curriculum resources, determination and implementation of culturally appropriate teaching strategies for native children, and building on the Awasis Program that is presently on-going at Prince Charles School. For the Awasis program, 130 native students in the system are bussed to the Prince Charles School to take grades K to 4. There are four native teachers in the school and a Cree-speaking teacher aide in Kindergarten and grade 1.

3.3.3 Alternate Program Schools

Plains Indian Cultural Survival School (P.I.C.S.S.), Calgary

P.I.C.S.S. opened in February, 1979 and admits students aged 14 to 21 in grades 8 to 12. Shared facilities and financial support for the academic program came from the Calgary Board of Education. Support for the cultural aspect ofthe program was obtained from various government and business sources. Language arts and social studies were adapted to provide a native focus. Basic mathematics and science were also taught. Indian Cultural Studies include Cree, Sarcee, Blackfoot and Stoney languages, Art, Music, Wilderness Survival Training and the Elders Program which varies to reflect the various skills of the elders who come to the school.

The school now includes grades 7 to 12 and enrolled 110 students in the 1981/82 school year. As well as a Vice-Principal, the school has a coordinator who acts as Cultural Director and School Counsellor and five teachers. The native resource teacher organizes wilderness camps (one per week) that teach students the basics of hunting, trapping, building shelter, and how to survive in the wilderness without modern technology. This teacher feels that the spiritual aspect of native cultural education programs is lacking, and that the city environment is distracting for an alternative school. The coordinator reiterated the need for respecting the spiritual aspects of the cultural program. He felt students must develop spiritual strength and that it should be taught by the elders.

Ben Calf Robe Program, St. Pius X School, Edmonton

The Nechi Institute on Alcohol and Drug Education developed the Alternative School Program Proposal for the Ben Calf Robe Program and submitted it to the Edmonton Separate School Board. The Superintendent, the Director of Curriculum, the Supervisor of Native Studies, Area Superintendents, Nechi representatives and parents were all involved in discussing the need for the program. As well as the Nechi Institute, the Indian Association of Alberta, the Metis Association of Alberta and the Awasis Society gave support to the plan.

The Program enrolled its first students in 1981 and operated as an alternate junior high school for native students within the Edmonton Catholic School System. Enrolment stabilized at about 70 students the first year. Education Opportunities Fund support was obtained for the program which allowed for a Cree instructor and a cultural coordinator. The school is organized into classes of grades 7, 8 and 9 and an Independent Learner's class. Academic subjects, a cultural component and a Work Experience Program are included.

A 635 page Curriculum Guide was developed for the use of the teachers in the Ben Calf Robe Program by Mr. John Ovens. The Guide includes an introduction to teaching native students, a curriculum outline for
arts and social studies, an outline for native religion teaching, a listing of support resources in the Native Studies Resource Centre, supporting reference articles, and an appendix of native publications, offices and contacts. Included in the subject outlines are extensive student materials and learning exercises. The curricula have been developed for grades 7, 8 and 9 and constitute the native content offered to students in the Ben Calf Robe Program in addition to Alberta Program of Studies requirements.

A cultural coordinator helped initiate the program and is continuing to develop curriculum material. He believes more native people could be involved by setting up a committee of school staff, parents and students. The school counsellor thought it was important to keep parents informed at all times on what was happening in the school, so that they might become more involved.

St. Stephen's School, Valleyview

The alternate program at the St. Stephen's School consisted of three classes called Individualized Prescribed Instruction (IPIC). Two were taught at the grade 7 to 9 level, and one special project was for grades 2 to 5. The classes had 6 to 9 students in each and used the Alberta Program of Studies adapted for students who were behind in course work. Obtaining suitable reference materials was a serious problem for the teachers, and the native content was limited.

Criteria for admitting students to the classes included excessive absenteeism, under-achievement, holders of four failing grades, possible grade repeaters and apathetic students. The principal's overall assessment was that the younger the student entering the program, the greater the eventual gain. Plans for the following year include decreasing student time spent in a segregated setting, and increasing the number of elementary classes, while decreasing the number of junior high classes.

The teachers' requests for materials included native education curriculum and bibliographies, information on the signing of Treaty 8, Northern Alberta native history and a reader of local legends to be collected from the local reserve.

3.3.4 Alternate School Courses

Law Awareness Course, Crowfoot School, Cluny

The Law Awareness course was offered as an option for students in grades 7 to 9. The class time spent in the course was about one hour per week. Approximately 30 students were enrolled in the course during the past school year, which represents a drop from an enrollment of 81 in the previous year. This reduction resulted from a quota being set on enrollment. The quota was set because the criminal court worker who participated as an instructor in the course felt tht he was not reaching all the students because of the class size. Also during this past school year, students on probation were asked to participate in the class.

The course provides the student with an awareness of the full legal system. The topics covered in the course included: possible offences, possible charges, court procedures, sentencing procedures, institutions, and release procedures. Resources used in the course included materials and resource people. Materials used included pamphlets such as those from the Native Counselling Services of Alberta, the Criminal Code, various Acts, and films from the National Film Board. Resource people utilized included a probation officer, police officers, a prison inmate, a provincial judge, and Native

Counselling Services of Alberta staff. For the 1981/82 school year, course content was reorganized and expanded, and the use of resource persons was reduced.

The instructor felt that the course had helped to reduce the level of juvenile delinquency in the community during the time it has been offered. The instructor noted that students had requested an on-going program, and observed that the students have developed an interest in how the Canadian justice system functions. The principal felt that this course in combination with the alcohol program presented as part of the health program were "excellent", in that they educated native students on white influences that will affect them in the outside world. The principal also felt that the law awareness course could be transferable to another school depending on the resource people available.

Special Projects, Dene Tha' Community School, Chateh

A special projects course was offered at the Dene Tha' School during the 1981/82 school year. During one semester, the course focussed on the preparation of a year book which included materials on the school, the local community and elders. The students combined the learning of basic photography with an examination of their school and community. Approximately 25 to 30 students were involved in the photography program. The special projects course offered during the other semester involved students reporting on the community. A number of articles were written on different aspects of the community including elders, crafts and sports. The respondent noted that "several of these were published in The Native People".

Dene Materials Development Program, Dene Tha' Community, Chateh

A special materials development program was offered at Dene Tha' Community School. It was offered to approximately 200 students in grades K - 9. Slide programs, story collections, spelling texts, newspaper articles, readers, dictionaries and other learning resources in English and Dene were prepared for the program.

Ermineskin Elementary and Junior High School, Hobbema

In a regular grade 4 class at the school, instruction is provided from "an Indian perspective" in all subjects. Indian content is included whenever possible in the school curriculum by a native teacher. The teacher involved felt that it was more effective to teach the complete curriculum from a native perspective rather than teach a specific native unit, course or project. For example, in the science program, students learn about herbal remedies used by Indians while in language arts, students learn reading skills through Indian legends. The teacher also used a basic skills language arts unit she developed for junior grades entitled "Native Peoples of the Americas". A number of resources were used in the class including The Plains Indian Book (reading book), Dogrib Legends (handbook and readers), People of Native Ancestry (multi-media kit), Northern Peoples (basic language skills series), and Northern Survival (an outdoor education book). The teacher made a specific request for audio-visual kits on the Ojibway legends.

3.3.5 English as a Second Language

Cadotte Lake School, Cadotte Lake

This English as a Second Language (ESL) course taught to 17 grade 1 students was actually part of the ICAN program called Core English (a commercial kit published by Ginn and Company). The teacher had had no contact with the Language Services Branch of Alberta Education. The purpose of the ESL course was to teach students to function in the English language. The teacher thought it was difficult to determine if the purpose was being accomplished.

Chipewyan Lake School, Chipewyan Lake

This ESL course was also part of the ICAN program, and in this school was taught in grades 1 to 3, to 21 students. The teacher had not had time to contact the Language Services Branch. His purpose in teaching ESL was to teach students to function in the English language and to be bilingual. He felt the students were making an effective transition from Cree to English.

The teacher had previously taught in Saskatchewan and recommended ESL teaching resources from the Department of Northern Saskatchewan Academic Education Branch.

Exshaw School, Exshaw

The resource room teacher taught ESL to grade 1 to 6 students whose first language was Stoney. Students were taught no more than 45 minutes/day in groups of 1 to 4, with a full-time teacher's aide. Criteria for entry into the ESL program were an average or above average IQ, and low facility with English. The teacher used a variety of learning kits and books, two of which were recommended for their native content and attractiveness to students (Red Deer from Charles E. Merrill Publishing Company and Indian Legends from Hayes Publishing).

The teacher had had no contact with the Language Services Branch. The purposes of the ESL course were to teach students to function in the English language and to a lesser degree, to be bilingual. The teacher observed students orally communicating more than when they first entered the course. She observed that younger students were keener, and English came more easily to them. Teaching resources requested were a curriculum guide and Indian legends and craft information.

Sunchild O'Chiese School, Rocky Mountain House

Within this ESL program, Cree and English are mixed through the half day Kindergarten program. All instructions to the children are given in English and then in Cree or vice versa. The teacher aide who was assigned to the program speaks Cree to the students. The program is new and in its development the teacher talked with people involved in the Awasis program and the Head of Early Childhood Services in the Edmonton Public School Division. The teacher also noted that she had used Awasis materials and "Peabody and Core" English Kits in developing the ESL program. Teaching resources requested, included Dr. Anne Anderson books and a Cree Course for teachers.

Dene Tha' Community School, Chateh

An ESL program was reported in use at the K to 3 level. Specific program information was provided to this study for levels K, 2 and 3. At the Kindergarten level, the teaching of English as a second language is done primarily through finger plays, rhymes, reading stories, singing and language experience activities. One class per week is spent on formal ESL training. Materials used in the formal class are Core English, and Beginning Fluency in English as a New Language. The teacher also utilizes Start with English as a resource material.

At the grade 2 level, an ESL approach is integrated into the entire program since English is the second language of the students. Some formal ESL classes are given following the direct language approach used by Inlingua language schools in Europe. Starting Points in English (level 1 and 2) is a series frequently used. Large picture cards (among them a native-oriented series of large cards by Mr. John Williams) are also used. A number of tender or TA developed materials are used in the classroom. Various other ESL books are used for teacher reference. Ideas and information obtained from the ESL third annual conference have also been of assistance to the teachers. The teacher noted that language experience activities, charts and a great deal of drama are incorporated into the curriculum.

Due to the language level of the students and their lack of reading skills, the grade 2 program comprises an activity centred and oral approach. The phonics goal is to increase attack skills and familiarize the students with the English symbol system. The program concentrates on reading readiness skills. The reading emphasis is placed on secure readiness prior to reading and the "Nelson" series is used (Primary Readiness and Initial Grade 1 level). The teacher noted that "care is taken to provide as many successful activities as possible since there are a lot of varied factors which can rapidly increase the frustration level".

At the grade 3 level, 29 students are involved in the ESL program. The main objectives of the program are: to increase the native students' interest in learning; to improve the self-concept of native students; and to improve the academic skills of native students. The teacher noted that the prescribed reading series is used but the "grade level (is) modified to suit the ability levels of the students". She also noted that "many materials are made locally to fit the needs of native students - especially in reference to extra practice in phonics, word study skills, and Social Studies". A language experience approach is used in some activities related to reading, social studies, and health. Limited use of drill activities in regard to oral language usage was also identified by the teacher. To help students improve their listening skills, listening centres and languages masters are utilized in the program.

3.3.6 Fine Arts

Art Program, Atikameg Sovereign School, Atikameg

Grade 7 to 9 projects included beadwork (loom and free-hand), leatherwork (carving and molding) and basket weaving. Commercial resources were used. The teacher felt the course helped to develop the academic, vocational and life skills of the students.

Nature Arts and Crafts, Chipewyan Lake School, Chipewyan Lake

Several projects were included in the grade 4 to 8 art classes, including making rope and dolls out of cattail leaves, weaving hot mats from spruce roots and red willow, and birchbark baskets. The students were reported to take great pride in their work and to do exceptional work.

Handmade Fine Arts, Edwin Parr Composite School, Athabasca

The course was offered as an option in grades 7 to 9. The teacher was on sabbatical leave and details were unavailable.

Native Arts, Fort Chipewyan Public School, Fort Chipewyan

Funded by Education North, the program consisted of 7 or 8 projects offered to grades 1 to 3. Projects for the female students included hair ornaments, flags, duffle mitts, and purses with beadwork. Projects for the male students included leather headbands, belts, wallets, and coin purses on a belt. Two local native people taught in the program. The students reportedly showed great enthusiasm.

Fine Arts, Heinsburg School, Heinsburg

The course was taught to grades 5 and 6 and developed by the counsellor/ teacher-aide. Various beadwork projects were included.

Art, J.A. Turcotte O.M.I. Elementary School, Fort McMurray

In the 1981/82 school year all grade 6 students made moccasins out of moose hide. The students reportedly found the course difficult but challenging and interesting and stayed after school many times to work on their projects. This year only the Special Education students did the moccasin project, however next year all the grade 6 students will be involved - providing sufficient parental help can be found. Beadwork is also taught to grade 5 and 6 students.

Native Crafts, Jean d'Or Prairie School, Jean D'Or Prairie

A leather tooling project was offered to female students in grades 7 to 9. Items included coasters, hair barrettes, watch straps, wallets, etc. Materials were from a Tandy leather tooling kit, and the students made their own designs. The teacher thought the course was providing materials relevant to the native culture, improving the self-concept of the students and improving their vocational skills.

Cultural Awareness Program, Kitaskinaw School, Winterburn

Students from grades 1 to 6 were involved in crafts and cultural activities with native resource people. Beadwork weaving and clay work were included. Finding suitable resources and resource people were identified as obstacles.

Art and Social Studies Project, Parkdale School, Edmonton

Students in grade 4 took a project on the early life of settlers and their involvement with natives. A beadwork project was included as well as making bannock. The teacher found the project helped to provide an understanding of the native way of life and culture. A number of students identified themselves as native during the project,to the teacher's surprise.

Native Arts and Crafts, St. Andrews's R.C.S. School, High Prairie

Both native and non-native students took the Native Arts and Crafts unit which was included in all the elementary grades and offered as an option in junior high. The unit overlaps both Fine Arts and Social Studies courses. A resource person training at Alberta Vocational Centre Grouard has major input into the unit. At the start, non-native students were more interested than native students. However, the teacher stated that "Now the native students are more enthusiastic and proud of their accomplishments".

Handicrafts, Morley School, Morley

All students from K to grade 7 were required to take a handicrafts course at the school. Attendance in the 1981/82 school year was approximately 360. The course was taught by a native instructor and has been offered for the last five years. The major components of the course were sewing and beading. The principal felt that the course was not transferable to another school setting in that "it is specifically designed with a Stoney component". He also stated that next year the course will exist in a "drastically" different form.

Indian Handicrafts Project, Eden Valley School, Longview

Students in grades 1 through 10 were involved in a special Indian handicraft project. The products of this project included necklaces, wristbands and head bands for the female students and wallets and other leathercrafts for the male students. Two women from the community acted as instructors for the project. Finding male resource persons and the lack of compulsory attendance were seen as representing obstacles to the program.

Native Handicrafts, Bishop Piche School, Ft. Chipewyan

The Native Handicrafts course was offered as an option to students in grades

4 through 10. The class time spent in the course was approximately 80 minutes per week. A native instructor taught the course and was responsible for course content. The course dealt almost exclusively with sewing, and specific topics included the application of beadwork to various materials. The course progressed from simple to more difficult sewing work. No special admission criteria were identified other than good behaviour. According to the principal, the course served to provide materials relevant to native culture and helped to improve vocational and life skills. The principal also felt that the course helped to develop a native cultural appreciation and enrichment.

Art Program, Sunchild O'Chiese School, Rocky Mountain House

The teacher incorporated approximately 50 percent native content within the art program for grades 6 to 9. Topics included beading and native drawing and sketching. The teacher utilized a beading book and a leather work book as well as her own art collection in the course. The teacher felt that the course had helped to improve the vocational skills of natives and to a lesser degree had increased the interest of native students in learning.

3.3.7 Social Studies

Le Roi Daniels School, Calgary

A grade 2 Sarcee Unit of 4 to 6 weeks duration was taught, integrating social studies, language arts, fine arts and physical education. Five classes of students visited the Sarcee Reserve where they learned about ranching, trades, construction and had a mini-rodeo. The history of the Plains Indians was also studied. The teacher's objective of devloping an understanding of one's self and others (with an emphasis on the cross-cultural aspect) was considered to have been accomplished. Having both natives and non-natives in the class was considered important in achieving the objective. Some chidren have told the teacher that they are part Indian and have shown pride in their ancestry.

Ponoka Elementary School, Ponoka

Elective units were included in grades 1 and 3 of 1 1/2 to 2 months in length. Grade 1 focussed on "Alberta's First People" while grade 3 focussed on life on a specific Alberta Reserve. The teaching outlines were extensively developed and well organized. They were adapted from units developed by a Native Studies coordinator from the Edmonton Public School Board. An extensive bibliography of Cree Indian materials available from the County of Ponoka Media Centre was used. The teacher judged that the units were quite successful in providing materials relevant to the native culture and somewhat successful at improving the self-concept of native students.

W.A. Day Elementary School, Fort Macleod

Grades 1 to 3 at the school included a unit comparing the Blood Reserve to Fort Macleod, a visit to the Brocket Reserve jean and moccasin factories, and native poems and legends (grade 3). A difficulty encountered was getting native resource people to come to class. However, they were considered the best resource that should be used.

The following eight junior high school units were based on the Social Studies Curriculum for Grade 7, topic A. In all cases, a case study of Metis, Indian or Inuit people was required:

(1) Atikameg Sovereign School, Atikameg

Native tribes of Canada were studied in the program. The teacher observed that the native students were not enthusiastic about the unit, although it is an all-native school. Parents and community members however all indicated that the native content was an excellent idea. The teacher was interested in creating a full native studies course for junior high classes.

(2) Cardston Junior High School, Cardston

The school offered a course as a one-time-only option. The course was derived from a home study course called "Natives of Alberta" and focussed mainly on the Blood Indians. Were the course to be offered again, the teacher would try to bring in native resource people as speakers. The objective most fully achieved was "to help bridge the cultural gap between natives and non-natives".

(3) Exshaw School, Exshaw

A unit on Indian culture was taught, making particular use of the TAWOW kit (Book Society of Canada Ltd.) on the Cree people. The teacher is in the process of preparing a kit on the Stoney people and will be completing it next year while on sabbatical leave. The teacher found that the interest of both natives and non-natives was high. She felt materials relevant to the native culture were provided.

(4) J.F. Dion School, Sputinow

A two-month unit on the Metis people of Canada was developed and has been taught for approximately seven years. A course outline with references was provided to this study. The teacher felt the course helped to create interest in learning in general, as "there is more interest now in social studies and students write more". Lack of resource personnel was seen as hindering the provision of materials relevant to native culture. It was felt that an awareness of other communities was created.

(5) Fort McKay School, Fort McKay

An outline of the three-month unit on native studies was submitted to this study. The school also held a number of special events throughout the year such as a Trappers' Ball, Winter Carnival, Native Awareness Seminars (sponsored by the Nistawoyou Friendship Centre of Fort McMurray, and the Fort McKay Tribal Administration), and Fort McKay Native Awareness Days (participants included students from the Hobbema Cultural Survival Program, the Fort McKay Tribal Administration and the community at large).

The teacher has prepared a set of historical slides of local events dating back to 1916. The teacher felt he was able to provide materials relevant to the native culture to a degree. It was stated that the self-concept of the native students appeared to be improving, particularly as a result of the special native oriented events. An obstacle to learning encountered by the teacher was the unusual connotation of some words learned by the students from television with no related personal experience.

(6) Peerless Lake School, Peerless Lake
The unit was based on the native people section of Albertans All from the Heritage Series, as the reading level was suitable for the students. Indians Without Tipis: A Resource Book by Indians & Metis was highly praised as a history written from the native point of view that brought out contributions to world culture made by native people. The teacher had observed that students took more interest in the native unit than in other material. This was attributed partly to using the basic text that students could work with.

(7) St. Dominics School, Cold Lake
Units were taught in grades 7 and 10, depending on the proportion of native students in the class. To appeal to student interest, local issues and native content were included. Grade 10 native students reportedly found too much native content in the book, Human Rights: Respecting Our Differences (Grade 10 Prescribed List). It was stated that it made them the centre of attention which they did not appreciate.

(8) Ben Calf Robe Program, St. Pius X School, Edmonton
The grade 7 teacher developed a unit entitled "Traditional Plains Indians" including eight learning packages with specified readings and activities. Topics included Origins, Area and Language, Beliefs and Ceremonies, Shelter, Traditional Food, Storage and Utensils, Transportation and Warfare.

E.W. Pratt High School, High Prairie

The native material used included issues covered in the "Canadian Unity" unit of the grade 10 course. The teacher hoped to evoke empathy for the cause of native and Metis students through the study of how the English and French governments had dealt with the two groups. The teacher felt that the study of cultural background should encompass the backgrounds of all students in class, not just the native students.

Plains Indian Cultural Survival School, Calgary

Detailed curriculum overviews for grade 9 and levels 10 and 20 social studies were provided by a teacher at P.I.C.S.S. The grade 9 native studies unit includes an eight-week study of the history of Indian people in North America. The period from 1500 to the present is studied. Level 10 includes short units on Treaties 6, 7 and 8, the Indian Act, the White Paper, the Red Paper, Reserve Government and the Metis People. Level 20 includes an extended unit on the Urban Indian, the Reservation Today, Indian Control of Indian Education, and Indian Agencies. Resources for all three courses were identified. The teacher reported a keen attitude of the students towards learning during discussion periods. All social studies materials used in class were considered relevant to the native students. As evidenced by completed assignments, the writing skills of students were considered to be improving.

Sunchild O'Chiese School, Rocky Mountain House

Teacher-added native content and native material is provided throughout the grade 4 and 5 Social Studies course. The Kanata Kit entitled Canada: A Meeting of Cultures was one of the resources used in the course. The teacher also included current events in the course.

Frog Lake (Napayo) School, Frog Lake

Cree cultural units were added to the social studies program for K through grade 9. The unit was taught by a native culture instructor and had been in operation for the past 5 years. In this the 1981/82 school year, approximately 135 students were involved in the program. The cultural program was coordinated by representatives of the local band office. Topics included native and Cree legends and ceremonies. The instructor noted that a number of books were being used. A general request was made for additional native culture films. The instructor felt that the unit had served to increase the interest of native students in learning, and provided materials relevant to native culture. She also felt that the unit had helped to improve the academic skills of native students.

Ermineskin Primary School, Hobbema

A supplementary Cree culture and language project was added to the regular social studies course for a grade 1 class of 20 students. The topics included Cree language, clothing, transportation, value
toys and games. Resources used for the project in
developed by the teacher. Objects assembled by the teacher were also used in the class. In developing the program, the teacher had examined other programs in use in Manitoba, Saskatchewan and Ontario.

Alexis School, Glenevis

An Indian culture unit and an art and social studies project were identified in use in a grade 2 class. A native elder served as instructor for the Indian culture unit which takes place once per week for thirty minutes. The elder used the Stoney language and chanted and drummed for the children.

Ermineskin Elementary and Junior High School, Hobbema

A native unit had been included in the social studies program for grades 7 and 8 in a class at the school. It was identified as a special call for students with an attendance problem. The teacher identified a variety of resources in use including a poster kit on the Canadian mosaic. The teacher also noted that he used the curriculum guide The Law and the Native. He expressed an interest in obtaining native newspapers and periodicals as well as increased community/elder input into the program. The teacher also integrated native content throughout the mathematics program. The Teacher felt that the most important objective of the program was to improve the social and life skills of the students, and that the program had helped in this regard.

3.3.8 Language Arts

Bishop Routhier School, High Prairie

The Mighty Moose reading program (described under ICAN) was used in grades 1 to 3. Students watched slides and listened to tapes in both Cree and English, then wrote a few sentences. The teacher's opinion was that the program was helpful in encouraging the development of writing skills.

Exshaw School, Exshaw

The language arts program was taught to all grade 2 students including Stoney children. The course content was largely developed by Ms. Elaine Twoyoungmen at the Nakota Centre, Stoney Reserve, Morley, Alberta. The [illegible] Peabody Language Development Kit pictures were used as well as an ACCESS videotape called Stoney. The teacher reported that the students share their Stoney background and show pride in that background.

J.F. Dion School, Sputinow

Native content is included incidentally in language arts, grades 1 to 7. Legends and creative writing were two examples of subjects. The teacher requested pictures, filmstrips, records and tapes (both language and music) depicting the Metis culture.

Plains Indian Cultural Survival School, Calgary

The teacher used books, films, guest speakers, games and pictures to bring native content into language arts. The students produced a school newspaper and wrote articles on Indian topics at both the national and local levels. More resources of all types are stated as needed. A basic course objective was "to provide students with basic reading and writing skills and oral comprehension of the English language". The teacher has observed improvements in many students who previously had an extremely poor command of English. The teacher has observed the self-concept of students improving as well.

Ermineskin Elementary and Junior High School, Hobbema

Native content was integrated into language arts program for a remedial class at the grades 7 and 8 levels. The intent of the class was to assist students having specific needs. Resources used in the classroom included games developed by the respondent as well as books, films and cassette tapes. The Alberta Heritage Series was also in use. The teacher identified self- image and student resentment towards native materials as specific obstacles to the achievement of course objectives.

3.3.9 Practical Arts and Outdoor Education

Heinsburg School, Heinsburg

In grades 7 to 12, the industrial arts course was ar

and course material related wherever possible to native students. For example, rather than making a coffee table in cabinet-making, students made a tool box to fit a half-ton truck. About 60 native students were enrolled in the industrial arts program in the 1981/82 school year.

Jean D'Or Prairie School, Jean d'Or Prairie

All male students in grades 7, 8 and 9 take the Industrial Arts course. The teacher adapted the curriculum to include projects of interest to the native community such as tool boxes, skin stretchers, bush skiis, floor hockey buffers, picnic tables, lawn chairs and scraping beams. Some of the teaching resources had come from a trapping course put on in this school by the provincial government's Fish and Wildlife Division.

The teacher reported good attendance at school on the days the couse was offered. Students were said to be proud of their completed projects, although "they usually under-estimate themselves by two points on a self-evaluation". The course also provides a transition from the native language to English. The course provides materials relevant to the native culture. The teacher believes that the prescribed provincial curriculum is irrelevant in Jean d'Or Prairie.

St. Mary's Separate School, Fort Vermilion

Hunter Training was offered as one of three options to students in grades 7 to 9. Cree is used to familiarize the students with the local trapping and animal identification terminiology. Funds from the Education North project have assisted the course. A course outline has been developed by the teacher based on a comprehensive and well-designed text from Alberta Energy and Natural Resources' Fish and Wildlife Division entitled *Alberta Conservation and Hunter Education*. The major topics included: tree and plant identification, fur bearing and cloven-hoofed animal identification, snow shoes, trapping skills, fire-arms, first aid, survival skills, waterfowl and upland bird identification, and a practical section. A list of recommended films was included with the teachers' course outline.

The students were considered to be very interested in the outdoors and seem to read and write better as a result of the course.

Native people serve as resource people in teaching trapping and snaring, moose calling, skinning and preparing hides. Having the native people help with the course helps get students interested in school according to the teacher. Specific teaching resources requested were books and films in which natives explain hunting, nature, man's relationship to nature, or crafts such as tanning, snow shoe making, teepee making, etc. Preference was for bilingual materials in Cree and English.

Dene Tha' Community School, Chateh

The Industrial Arts program in grades 6 through 11 at the school was "partially based on native approaches to making things and dealing with modern technology". The program has been in operation for 2 years and involved approximately 80 students in the 1981/82 school year. The native content is not limited to native crafts but includes such elements as the local style of auto mechanics which often involves recycling cars and parts. The basic provincial curriculum had been supplemented with local materials and techniques.

Outdoor Education Program, Bishop Piche School, Ft. Chipewyan

The Outdoor Education Program is offered mainly to male students in grades 4 through 9. The time spent on the program was one day per week depending on the weather. The principal noted that the program was a native culture program in that it comprised traditional native activities in the Ft. Chipewyan area. Some of the topics which were covered in the program were canoeing, trapping, snaring, snowshoeing and the construction of shelters. The principal noted that the program was in the process of being "firmed up" in that they had "hit on something effective". He also noted that a permanent campus was being developed in the bush as a result of the offer of a lease from provincial Alberta Forestry Representatives. The principal believed that the course had helped to provide materials relevant to the local native culture and that the course helped to develop a cu enrichment. He also felt that the program had contributed to a lower drop-out rate, a reduction in absenteeism, improved self-image, improved academic, vocational and life skills and an increased interest in learning among native students. The only special criterion applied to admittance, was that the students must attend school on a regular basis. The principal made a general request for additional outdoor education materials.

3.3.10 Health

Crowfoot School, Cluny

A unit on self-awareness and alcohol education was just included for grades 7 to 9 in the Health course as a supplement to the regular series on alcohol during the 1981/82 school year. Approximately 80 students were involved in the unit. The topics covered in the unit included self-awareness, the effect of alcohol on the body, and the progressive symptoms of alcoholism. The instructor developed a lesson plan using Instructor's Lesson Plans from the St. John's Ambulance First Aid Instructor's Course. Resources used in the unit included the Henwood Guide Book and NECHI notes, both of which the instructor found to be useful. The instructor expressed a general interest in obtaining books and films dealing with alcohol and/or drug abuse.

Based on feedback received from students and some parents, the instructor felt that the unit was helping the students in the area of social and life skills. She also observed that the students demonstrated an interst in the unit and participated in class. The principal felt that the unit was transferable to another school depending on the resource people available. He rated the program as "excellent" and felt that the need for alcohol education was great.

3.3.11 Guidance

Fort McKay School, Fort McKay

A course was taught to all students in grades 7, 8 and 9 together, by a local native court worker from Native Counselling Services. The main course objective was "to familiarize students with the justice system". Resources including games, mock trial kits, a workbook, a teacher's guide, and films were obtained from the Legal Resource Centre at the University of Alberta. The teacher felt the course helped reduce absenteeism since the students did not see her as a teacher, and since she is native. The course was seen as especially effective in improving the life skills of the students and familiarizing them with the justice system. It was stated that the students all participated in the class, whereas they reportedly did not in other classes. The course included a field trip to court where the students met a judge.

3.3.12 Short-Term Events

Exshaw School, Exshaw

The school had a "Community Week" and invited resource people in to the school from the community. Included were a Stoney elder who told legends to junior high students, a native aide who taught beading to different groups and an elder who made bannock.

St. Michael School, Edmonton

The school has held a "Native Week". Guest speakers including a representative of the Metis Association appeared. A native dance team, The White Braid Society, also performed.

St. Stephen's School, Calgary

The school has held "Sarcee Cultural Days". The event was integrated with the social studies program. Resource people included the head of the Sarcee Cultural Office on the Sarcee reserve. A scarcity of materials on the Sarcee was noted, as was the point that the Sarcee students "held their heads a little higher" after the event. The event was considered by teachers as a way to bridge the gap between cultures.

Dene Tha' Community School, Chateh

The school has held a "Career Day". Resource persons visited the school to talk about the jobs available to students. Resources used include films, slides and tapes. The objective of the project was to encourage the high school students to seek higher life goals. Parents were also invited to attend with their children.

3.3.13 Books In Use

Some schools indicated in the Phase One data collection of this study that they used books with native content, although they did not teach any specific native units or projects per se. These schools were invited to submit a list of books used indicating the grade and topic for which they were suited. In the course of the personal and telephone interviews, a number of recommended references were also collected.

The Bibliography of Native Studies Books attached as an appendix to this report is the compilation of information gleaned from these sources. The information on books in use is in no way as exhaustive a compilation as the 1975 Natives of North America Selected Bibliography for Native Studies Programs compiled by O. Haythorne, C. Layton and E. LaRoque for Alberta Education.

3.3.14 Summary

A total of 201 provincial schools with greater than ten native students were surveyed during the course of this study. Based on the definition of 'program' provided to staff at the schools, sixty schools indicated that they had at least one native program. The remaining schools responded that no native programs were included within their overall school activities. A total of eighty-four native programs was identified in use at these provincial schools. An additional twelve schools made reference to the use of special native books within the general school program.

Information regarding the use of special native programs was also received from twenty-two federal or band operated schools in the province. Sixteen of the schools identified at least one native program in use. The principals of the remaining six schools indicated that no native programs were included within the school program at the present time. A total of 46 native programs was identified at these schools. One school indicated that special native books were included in the general school program.

The number of schools which reported programs in the program categories used by the study is as follows:

TABLE 17

Existing Programs

Native Program Category	Provincial Schools	Federal/Band Operated Schools	Total
Alternative School Programs	3	-	3
Alternative School Courses	-	2	2
Native Language and/or Culture Course	11	10	21
ICAN (Integrated Curriculum Adaptation for Northland)	17	-	17
English as a Second Language	3	2	5
Course Adaptations	28	8	36
Arts/Crafts			
Social Studies			
Other Subjects			
Short-Term Events	4	1	5
Books	12	1	13
Other Programs	1	-	1

Alternative School Programs

In alternative school programs, students take most or all of their subjects in a native program context. Three alternative school programs were identified at provincial schools: the Ben Calf Robe Program at the St. Pius X School, Edmonton; Plains Indian Cultural Survival School, Calgary; and the IPIC program at St. Stephen's School, Valleyview.

Alternative School Courses

Alternative school courses are courses which have been specifically developed for native students. Three such courses were identified within federal schools: a Law Awareness Option at Crowfoot School, Cluny; a Special Projects Course and a Dene Materials Development Program at Dene Tha' Community School, Chateh.

Native Language and/or Culture Programs

Eleven provincial schools identified native language and/or culture courses or programs in use. Nine of the schools were situated in the northern part of the province and offered Cree courses, and two were situated in the southern part of the province and offered Blackfoot courses. Three of the programs appeared to be second language programs. The others were both language and culture courses. There was a good deal of commonality in the major topics included in the courses and little apparent differentiation according to age and grade in choice of topics. Most teachers felt the courses were contributing to the enhancement of the education of their native students.

In regard to federal band operated schools, five offered Cree progrms, four offered Blackfoot programs and the Dene Tha' Community School in northwest Alberta offered a Dene Language and Culture program. Based on the information provided, programs at four of the ten schools appeared to be second language programs, while the remaining six were both language and culture programs.

Integrated Curriculum Adaptation for Northland (ICAN)

The ICAN program was identified in use at seventeen provincial schools in the Northland School Division. In most of the schools, ICAN encompassed Language Arts, Social Studies and Science and was taught at the grade 1 level. Six schools reported ICAN at the grade 2 level and three at the grade 3 level.

English as a Second Language Programs(ESL)

Three provincial schools reported English as a Second Language courses in which the course was specifically adapted to help students make the transition from a native language to English. These schools were: Exshaw School, Exshaw; Cadotte Lake School, Cadotte Lake; and the Chipewyan Lake School at Chipewyan Lake. The two federal or band controlled schools identifying ESL programs were: Sunchild O'Chiese School, Rocky Mountain House; and Dene Tha' Community School, Chateh.

Course Adaptations

A number of schools identified standard courses to which materials relevant to native culture had been added. Course adaptations were identified at twenty-eight provincial schools and eight federal or band operated schools. These adaptations were made to courses in Arts and Crafts, Social Studies, Language Arts, Practical Arts and other subject areas. In many courses, the native content was added through the inclusion of a unit or special project. However, in selected cases, entire courses were adapted to suit the needs of native students.

Short-Term Events

Special short-term events were identified at five schools. These events were integrated across more than one course and/or grade and usually consisted of native resource people coming to the school over a short time period for a variety of activities. The short-term events identified are listed here:

TABLE 18

Short Term Events

Event	School
Native Week	St. Michael School, Edmonton
Sarcee Cultural Days	St. Stephen's School, Calgary
Community Week	Exshaw School, Exshaw
Native Culture presentations and class projects	St. Benedict School, Edmonton
Career Day	Dene Tha' Community School, Chateh

Books

School personnel indicated that special native books were [illegible] programs at twelve provincial schools and one federal school. Appendix 17 provides an annotated bibliography of books and other resources presently in use.

Other programs

At the Prince Charles School in Edmonton, a committee comprised of native parents advises the principal on school programs for native children attending the school.

As illustrated in the following tables, the pattern of objectives held by provincial teachers in relation to the native program is similar to that of federal teachers. In both cases, emphasis is placed on increasing the interest of students in learning, providing materials relevant to native culture, and improving the self concept of native students.

TABLE 19

Provincial Teachers: Program Objectives

	ALTERNATIVE SCHOOL PROG.	ALTERNATIVE SCHOOL COURSES	NATIVE LANG./ CULTURE	ICAN	ESL	COURSE ADAPTATIONS	SHORT-TERM EVENTS	OTHER PROG.	TOTAL RESPONSES
To lower dropout rate among native students	7		3	4	2	13			29
To reduce absenteeism among native students	7		1	5	2	14			29
To increase interest in native students in learning	8		5	13	3	25	1		55
To provide materials relevant to native culture.	8		9	15	3	26	2		63
To improve the self-concept of native students	8		0	13	3	26	21		71
To improve the academic skills of native students	8		2	12	3	19	1		45
To improve the vocational skills of native students	3			2	1	8			14
To improve the social/life skills of native students	6		5	8	3	10			32
To provide transition from native languages to English			3	11	3	6			23
Additional Objectives	2		3		1	7			13

TABLE 20

Federal Teachers: Program Objectives

	ALTERNATIVE SCHOOL PROG.	ALTERNATIVE SCHOOL COURSES	NATIVE LANG./ CULTURE	ICAN	ESL	COURSE ADAPTATIONS	SHORT-TERM EVENTS	OTHER PROGRAMS	TOTAL RESPONSES
To lower dropout rate among native students		3	2		1	13			19
To reduce absenteeism among native students		3	2		1	15			21
To increase interest in native students in learning		3	8						
To provide materials relevant to native culture.		3	7		2	20			32
To improve the self-concept of native students		3	7		2	23			35
To improve the academic skills of native students		3	4		2	19			28
To improve the vocational skills of native students		3	2		1	12			18
To improve the social/life skills of native students		2	5		2	19			28
To provide transition from native languages to English		2	6		1	9			18
Additional Objectives			8		1	7			16

3.4 Process of Local Development

This sub-section of the report outlines the information obtained by the study in regard to the process by which native programs were developed at the fifteen schools chosen for case studies. The information was obtained through on-site visits by the native field researchers who interviewed principals, teachers involved in the programs, and members of the native community. This information was supplemented by telephone interviews with principals and teachers in three provincial schools having native language and/or culture programs that were not included in the case studies.

The involvement of native parents and other native community members in the development and delivery of native programs is discussed in this sub section. Native respondents to the consultants group had emphasized the importance of the involvement of the native community in ensuring that programs discussed earlier, were relevant and successful. As discussed earlier, the provincial Department of Education also places emphasis on the need to involve local communities in school activities. The information presented here provides an indication of the extent to which these objectives have been met in regard to native programs.

3.4.1 The Process According to Principals

Provincial School Principals

Almost all principals or vice-principals of provincial schools that were interviewed said that their role in the programs included initiating action to have a course or program created. This most often involved arranging with the school board to have appropriate teachers hired, and in some cases meeting with a native Education Committee or band council.

According to the principals of provincial schools, native community involvement in the program development process varied. In two schools there was no involvement. In a third, a meeting was held and very few attended. However, once the course was operating, the native parents started volunteering for school-related activities. At Elizabeth school, the native principal and a native teacher worked with a native steering committee to look over materials and chose those most relevant to the program. The steering committee also defined the purpose and objectives of the program. At the Valleyview school, the principal communicated with the local Education Committee. The Bonnyville school principal tried to build on what he could determine that students were learning at the elementary level at the Kehewin School. In addition, the band's Kehewin School Committee reportedly had a close liaison with the school counsellor. At the Cardston school, native input consisted of hiring a native teacher to begin the program. Once the program was started, some parents became supportive and more involved. Some native parents from the Racette School at St. Paul, were consulted regarding the development of the program there. In addition a letter was sent out inviting parents to a meeting.

The Plains Indian Cultural Survival School in Calgary has a society and a Board of Directors of native people who determine the school's direction. The society is involved in program development and the hiring of teachers and native resource people, and in securing funds to operate the cultural program. The society is open to all interested native people.

Federal/Band School Principals

The principals of four federal schools were also interviewed in regard to the program development process at their particular schools. Each identified his/her role in very different terms. One principal stated that he played a "planning role", in the development of curricula at his school while another identified his role as encouraging the employment of qualified native teachers. One principal was responsible for the implemenation of special programs which she had helped to develop prior to becoming principal. The principal of the Crowfoot School, where three native programs were identified,noted that he had played a different role in the development process for each program. In one he stated that he had been the initiator while in another he acted as a facilitator for a program suggested by another staff member. For the latter program he arranged meetings, approved the course outline and contacted native resource personnel. With respect to the third program, the principal had acted to modify an existing program and had contacted resource personnel.

Direct community involvement was identified in the development process by principals at three of four federal schools. At one school, the local cultural college had provided materials and advice, and local elders were paid for their services at the school. At a second school, the principal said that the community had developed the program while the principal and vice-principal had acted as consultants. Involved groups at the school included the Education Committee as well as parent committees. At the Dene Tha' Community School, the principal stated that "many of the concepts incorporated into the (school) program were developed as part of a process begun by the Dene Tha' Tribal Administration four years ago. . .Original objectives included involving the community in the identification of education needs and planning for band takeover of schools, (and) development of an integrated and comprehensive program of band development in eduation and socio-economic areas". The principal went on to note that there were numerous meetings held as part of that process. At the fourth federal school, according to the principal, the community was not involved in program development. The principal could provide no reasons as to why such involvement was lacking.

The lone principal interviewed at a band operated school said that the community was not directly involved in the program development process for reasons unknown to him.

3.4.2 The Process According to Teachers

Provincial School Teachers

Provincial teachers were asked about the process of development of their native programs; in addition they were asked about the manner in which they attempted to foster native parental involvement in the program, and the reasons why such involvement often did not occur. The following tables outline the responses obtained.

TABLE 21

Provincial Teachers: How Did You Get Native Parents Involved?

Response	# of Responses
Visited various community members	1
Requested parental involvement	1
Used parents as teacher aides in class	1
Invited parents to information sessions	1
Parents invited to become members of school society	1
Parent/Teacher interviews, field trips, bake sale, track and field and other projects requiring parental involvement	1
TOTAL RESPONSES	6

Provincial Teachers: Reasons Why Native Parents Not Involved

Response	# of Responses
Shyness and/or apathy	1
Shyness and/or feeling of inadequacy	1
Parents lack time because they work and are involved in other things	1
Parents trust the school to educate their children	1
Parents know children are doing alright	1
Some parents disapprove of school due to inter-tribal rivalry	1
Program is new concept in education and parents are not totally familiar with it	1
TOTAL RESPONSES	7

The Cree course at the Glen Avon school was referred to as a teacher developed program, with at least four teachers involved over the past 10 years. Support for the course was obtained from the Department of Education, the Department of Indian and Northern Affairs and the Blue Quills program, Alberta. Native parents were not involved, however "the parents are welcome at the school any time. It is a built-in trust that most parents have in the school, for the education of their students" (according to the native teacher interviewed).

The Elizabeth Settlement population has voted on the Cree course at the Elizabeth School. Parents were considered to be involved on an on-going basis only indirectly, according to the teacher. The teacher at the Slave Lake school believed that the key person responsible for identifying the need for the Cree course was from the Native Counselling Services. A group of parents had also approached the school division at the time. The superintendent approved the teacher-developed plan for the course. The parents visit the classroom occasionally, ask the teacher questions, and lend materials to the teacher. A second native teacher at the school remarked that "native parents don't come for parent-teacher interviews, not because of lack of interest but because they know their children are doing alright".

At the Kinuso School, the teacher named the principal as the key person who established the need for the course. A questionnaire was sent to parents and support for the teacher-developed plan was obtained from the superintendent. The principal evaluated the first version of the course and approval to carry out a full scale program came from the Indian Regional Council through the Education Counsellor. A reason given by a teacher as to why native parents were not being involved on an on-going basis was that a lot of them work and are quite busy.

The teacher providing the ICAN program at Mistassiniy School reported the involvement of native parents in parent-teacher interviews, field trips, a bake sale, track and field, and "projects that require parent involvement". The need for the native culture course at the Mistassiniy school was first voiced by the community according to the teacher who developed the course. The Education Authority of the Bigstone Band was involved in discussions with the school and gave support to the course. Approval to test the course was received from the principal. Both students and the principal evaluated the course and identified the need for financial support, teaching materials and field trips. The teacher, who is native, reported visiting various community members and explaining the type of topics to be included in the course.

At the Valleyview School, the IPIC teacher who had been at the school longest reported that discussions had been held with the Lesser Slave Lake Indian Regional Committee, the Department of Indian and Northern Affairs, the Sturgeon Lake Band Council and the Sturgeon Lake Education Committee. The principal and the superintendent then developed the program plan. Financial support was obtained from the Department of Indian and Northen Affairs, and the Indian Affairs Education Director gave approval to test the program. Early evaluation involved the superintendent and the Associate Education Director of the Indian Regional Council. Anecdotal reports, in-class visits and the Canadian Test of Basic Skills scores were used in the evaluation. From that evaluation, it was learned that some changes were needed, including a greater flexibility in the curriculum. "[illegible]" offered as a reason that native parents have not been involved on an on-going basis, aside from those who are teacher aides working in the school.

The key person involved in the founding of the P.I.C.S.S. Program in Calgary was the first vice-principal of the school. He worked with the P.I.C.S.S. Founding Group to develop a plan and obtain support. The Founding Group included Treaty and non-status Indians, Metis and non-natives. One of the teachers suggested that lack of parental involvement was due partly to parents not approving of the school as a result of intertribal differences, and the fact that a number of students are without parents.

Of the 22 provincial schools reporting extended information on courses offered with native content, 10 indicated that native people had been consulted in the development of the course. Of those 10, most accomplished their communication through native aides working at the school. One mentioned that Education North had facilitated native input. A few schools had had communication with Band Councils. Changes made in courses from one year to the next were often due to local developments. The number of native children in a class, resource people available, increased knowledge and contacts of the teacher, current events in the community, additional teaching resources, teaching of the subject to an increased number of grades and increased involvement of a local native group were all factors referred to in making course changes. Almost all changes were made by the teacher, as illustrated in the following table.

TABLE 22

Teachers: Position of Person Who Made Changes

	Provincial Programs	Federal/Band Operated Programs
Teacher	15	7
Principal	4	4
Native Instructor		4
Board of Directors		2
Resource Person	1	1
Criminal Court Worker		1
Native Counsellor	1	
Students	1	1
School Board		1
School Administration	2	
School Staff and Administration	1	
School Division	1	
TOTAL RESPONDENTS	23	16

Federal/Band School Teachers

Staff persons interviewed in regard to the federal or band operated programs were for the most part able to furnish information on their process of development. Respondents to the teacher questionnaire at non-provincial schools were primarily teachers, although where necessary principals and native instructors were questioned for information on program development. Responses from non-teachers are included in this section where appropriate.

As was done with provincial teachers, federal and band school teachers were also asked as to the manner in which they attempted to foster parental involvement in the programs, and the reasons why such involvement often did not occur. "Parental disinterest or apathy" was the most often given response to the latter question, as illustrated on the following tables.

TABLE 23

Federal/Band Teachers: How Did You Get Native Parents Involved?

Responses	# of Responses
Used Parents as Resource People/Instructors	2
Through School Committee	2
Parent/Teacher Interviews	1
Parent/Teacher Meetings	1
Through the Students	1
Through Special Activities	1
TOTAL RESPONDENTS	5

Federal/Band Teachers: Reasons Why Native Parents [illegible]

Responses	# of Responses
Parental Disinterest/Apathy	6
Lack of Parental Awareness	3
Lack of Community/School Integration	1
Parents Do Not Identify the School as Their School	1
Reasons for Parents Becoming Involved Lacking	1
TOTAL RESPONDENTS	12

At the Dene Tha' Community School, the teacher involved in the Dene language and culture program stated that she was primarily responsible for identifying the initial program need. She also identified a number of band members who were involved in program discussions. The teacher developed the plan with the support of the band council and Chief, the Ft. Vermilion School Division and the Department of Education. Approval to test the plan was received from the superintendent of the Ft. Vermilion School Division. The initial version of the program was carried out by the teacher along with a native curriculum specialist. The program evaluation was completed by a committee of band members at a meeting.

At the band operated Onchaminahos School, all four teachers interviewed said that members of the native community had been directly involved in developing the Cree language and culture program. Band members were involved in identifying the need, discussing how to meet the need, developing the program plan and in offering support for the program. According to the teachers, the native community was also involved in approving the program and evaluating the results. The need for the Handicrafts program at the Morley School, was first identified by the Education Director and native involvement occured in the discussions of how best to meet the need. The program plan itself was developed by the Education Programmer at the school. A native instructor carried out the Handicrafts program.

The directors of both the local cultural society and Blackfoot Alcohol Services were responsible for determining the need for the Law Awareness option at the Crowfoot School. The principal gave his approval for the program, which was carried out by a Criminal Court Worker. Community Health representatives and parents were responsible for identifying the need for the Self-Awareness and Alcohol Education program at the School, and the health representatives developed the plan and served as instructors. The principal, health teacher and local Health Administrator were all involved in the discussion of how to address the identified need. Approval for the plan then came from the principal. The in-school cultural program was developed by a teacher and no community involvement in the development process was identified.

The native content portion of the Social Studies and Language Arts courses at the Ermineskin Elementary and Junior High School were developed almost exclusively by the teachers involved. In regard to the Language Arts course, the teacher identified the participation of school counsellor in the development process. At the Frog Lake (Napayo) School, the Cree instructor for grades 7 to 11 stated that parents had identified the need for the Cree language program. Discussions took place between the school, the Band Council and parents prior to the development of a plan for the program. Participants in the development of the program plan were the Cree instructor, the principal, the school and the band Chief and council. Support for the plan was received from the Department of Indian and Northern Affairs and reserve residents. The teacher involved in the native language and culture project (contained within the grade 1 social studies course) at Ermineskin Primary School said that school staff and the School Committee had identified the need for the project, and held discussions on the matter. The project was developed by the respondent who was a native teacher. Although no direct parent involvement was identified, the teacher had questioned parents during the development of the course.

The need for the Cree Language Program at the Kehewin School was identified by the Chief of the band, according to the principal. The Chief, along with a member of the Education Committee, was also involved in the development of the program. Financial support and approval of the program was received via the Federal Cultural Education Centres Program. Parents, the School Committee, the Chief and band counsellors and the respondent (principal) and another educator, all helped to identify the need for the Handicraft program at Eden Valley. The program used at Eden Valley was developed by Ms. Elaine Twoyoungmen at the Morley School. Support for the program was received from the community, and financial support was received from Indian and Northern Affairs and the Stoney Band Council.

At the Bishop Piche School in Fort Chipewyan, the principal noted that the need for the native handicrafts program was determined by school staff. Discussion as to how to meet the need took place through community school meetings with the local Education North Society also participating. With respect to the Outdoor Education program, the principal noted that community involvement had not been substantial. The need for the program was determined by staff and discussions took place within the school and at community school meetings. The program was developed by a staff member. The Alberta Forest Service aided in providing a site for a bush campus, through the offer of a Crown lease. The principal said that she hopes that the evaluation of the program will be undertaken by the local Indian bands and the Metis settlement administration.

Thirteen federal or band operated schools provided information regarding native consultation in native program development. At each school, native persons had either been consulted in program development and/or were directly responsible for the development and delivery of the programs with native content. The native persons identified as being involved or contacted included teacher aides, members of the education committee and cultural centre personnel. In the area of course changes, 17 of 29 respondents indicated that changes had been made within courses during the past year. Five additional respondents reported the course was new as of the 1981/82 school year. The types of changes most often identified included the addition or deletion of materials (5 responses). Other changes included course or program reorganization or expansion, increased structuring and course or program being offered to additional grades. Most often, changes were made by teachers (7 responses), by the native aides (4 responses), or by the principal (4 responses).

TABLE 24

Teachers: Types of Course Changes During Past Year

	Provincial Programs	Federal/Band Operated Programs
Materials Added and/or Deleted	2	5
Reorganized Course Content		3
Structure Increased		2
Expanded Course Content	1	2
Offered to Additional Grades	2	2
Additional Teachers/Staff Hired	1	1
Changes Constantly Being Made	2	
Expanded Native Content		1
Quota Set on Admittance		1
Course Scaled Down		1
Additional Native Language Used		1
Native Language Used		1
Reduction in Use of Resource Personnel		1
Development of Permanent Campus in the Bush		1
Class Time Increased		1
Modification of Core Program	1	
Increasing Complexity of Program	1	
Altered Pronunciation	1	
Cultural Component Enlarged	1	
Integrated with Social Studies Program	1	
Geared to Interest of Students	1	
Increased Involvement of Resource Person	1	
Offered to Different Grade Level	1	
TOTAL RESPONDENTS	17	17

3.4.3 The Process According to the Native Community

Native community members were asked whether or not they felt they had been adequately involved in the development and delivery of the native programs. Those who were involved were asked questions regarding the nature of their involvement. Those who were not involved, were asked whether or not they would have liked to have been involved, and if so, in what manner. The following tables summarize the responses to these questions.

TABLE 25

Native Community: Involvement in Programs

	PARENTS	ED'N. CTEE. MEMBER	ED'N. CTEE. CHAIRMAN	ED'N. COUNSELLOR	OTHERS	TOTAL
RESPONDENTS WHO WERE INVOLVED	16	7	2	2	13	40
- sat on board/committee	6	5	1	1	3	
- instructor/teacher	4		1		3	
- obtained or assisted in the obtaining of materials and/or personnel	2	2			1	
- developed materials	1				1	
- participated in planning		2				
- participated in preliminary discussions	1					
- participated in program initation					1	
- developed curriculum					1	
- implemented program					1	
- program administration					1	
- organized special events					1	
- acted as co-ordinaor					1	
- participated throughout process					1	
- not given	2			1	2	
RESPONDENTS WHO WERE NOT INVOLVED	55	3	1	7	20	86
TOTAL RESPONDENTS	71	10	3	9	33	126

TABLE 26

Native Community: If Not Involved in Programs Would You Have Liked to Have Been? How?

	PARENTS	ED'N. CTEE. MEMBER	ED'N. CTEE. CHAIRMAN	ED'N. COUNSELLOR	OTHERS	TOTAL
'YES' RESPONDENTS	27	1	1	5	9	43
- sit on committees	4			1	3	
- in delivery	4			2	1	
- advisory role	3		1		1	
- participation in discussions	2	1				
- attend meetings	3					
- curriculum development	1				1	
- resource person	2					
- as student	1					
- input into school policies	1					
- co-ordinate programs					1	
- in planning stage				1		
'NO' RESPONDENTS	25			2	5	32
- too busy	5					
- trusts people presently involved	1					
- too many "hassles" involved	1					
- too many leaders already					1	
- not old enough					1	
'DON'T KNOW/UNSURE' RESPONDENTS	6				3	9
- didn't know how could help	3				1	4
TOTAL RESPONDENTS	58	1	1	7	17	84

Glen Avon School, St. Paul

None of the Glen Avon native community members interviewed said that they had been involved in the development of the Cree program. When asked if she would like to be involved, one woman with six children in school said that if she had the time she would donate an hour a week to help the teacher. Another had developed many of the resources used in the class. Four women said they would do volunteer work if asked. The others did not want to be involved. There were a number of suggestions offered in regard to ways in which native people could have more input such as: have one or more natives voting as school board members, hire more teachers and teacher aides, pay parents for services, set up a formal committee for funding purposes, tell parents how to get involved, and get the elders to talk to the students.

Elizabeth School, Elizabeth Settlement

At the Elizabeth Settlement, seven interviews were with native people who had not been involved in the course development, and six were with people involved either on a cultural committee, attending program start-up meetings, or participating on the school committee or on the school board. In terms of having more input, many interviewees commented that native parents themselves should become more interested in being involved. Other ideas for involvement included: using native people as resource people, letting parents know what goes on at school, hiring local Cree-speaking people to develop their own books, and inviting old people to school to tell stories about the history of the settlement.

C.J. Schurter School, Slave Lake

Of the Slave Lake community members interviewed, only one has been involved in course development. She had been involved from the discussion stage of the Cree course, until its implementation. One person who would like to become involved is the Coordinator of the Metis Association of Alberta in the Slave Lake Regional Office. Suggestions for involving native people included: having native people on school boards and education committees such as the local Education North Society, and using elders. Another interviewee thought native people should get involved in obtaining funds from different branches of government. Reference was made to a native group consisting of 20 women, that are involved in native program development.

Kinuso School, Kinuso

At K[illegible], two members of the Swan River School Committee said that they were involved in the planning stage of the course, and in the interviews for the teacher and teacher aide. The other seven interviewees had not been involved in the course. All but one would have liked some involvement, three in an advisory capacity, two as Cree teachers. Suggestions for increasing native input into programs included: teaching basic survival skills in school, advertising for involvement by newspaper, native people getting more involved themselves, native people participating in various cultural activities, school people going directly to the community rather than sending mailouts.

Mistassiniy School, Desmaris

None of the native people spoken to about the Mistassiniy courses had been involved in their development, except for one person who said he had been involved in native education for the past ten years and one who said she had organized a moosehide tanning course. One additional person was interested in being involved. In response to the question as to ways in which native people could have more input, many people responded in terms of "getting along" with the school and "pooling resources". One interviewee suggested that the Bigstone Education Authority was serving as an avenue for native involvement in a decision-making body. One interviewee suggested locating people individually and getting them interested as "calling meetings can sometimes be quite useless". A native teacher aide at the school commented that "if parents would go to the school [illegible] see what is being taught, perhaps they would get involved".

Grouard School, Grouard

At Grouard, one of the parents, two former students and a grade 7 student all indicated interest in serving on a committee to advise on native course development. The only suggestions as to ways native people could have more input into the development of programs were for them to learn to cooperate and "not (just call) meetings".

St. Stephens' School, Valleyview

None of the six native community members interviewed in Valleyview had been involved in the development of the program at the school. Two would have liked to serve on an advisory committee and one would like to work in the classroom. Suggestions for involving native people included: approaching the Band council at the onset of each program prior to its implementation, if it involved native children from the reserve. Another commented that parents should help the schools get programs organized. One interviewee reported that the Education Committee was getting more involved with the program mainly because of the new superintendent. Another suggestion was to "have a bingo, and when you have a captive audience, spring the issue of concern".

Ben Calf Robe Program, St. Pius X School, Edmonton

Of the three Ben Calf Robe native community interviews, one was with an uninvolved parent, and two were with members of the advisory committee for the program. One of the latter indicated extensive native involvment with the school through the obtaining of volunteers, food resources and community resources. This interviewee felt a further parental component had to be instituted in the daily program.

Crowfoot School, Cluny

Two out of a total of seven community residents interviewed, had been involved in the native programs offered. One resident (a past Vice-Principal) assisted in securing resource people for the option classes while another respondent was a community health representative who served as an instructor in the Self-awareness and Alcohol program. Of the five non-involved community members, one parent would like to have been an advisor, and favoured the formation of a Parent and Native Teacher's Council to increase native "potential, awareness, and involvement in the education field". Another respond expressed an interest in being part of an advisory team while an Education Counsellor said that he would like to teach Blackfoot at the school. Two non-involved community members stated that they did not wish to be involved.

One parent suggested that native people be employed to evaluate the present "non-native" educational system and its impact on native students. Two respondents suggested that groups be formed to develop programs and curricula. An Education Counsellor recommended that a committee be established to set up programs that the school desires. Two respondents, including the Education Committee Chairman, supported the undertaking of a survey to determine what programs the native community wants. One respondent felt that increased coordination and cooperation with the community was important to having greater community involvement. Native persons, particularly elders, could be utilized more as resource people according to an education counsellor.

Ermineskin Elementary and Junior High School, Hobbema

Two persons interviewed out of eight, had been directly involved in the native programs at the school. The two involved persons were the Band Chief and the Education Counsellor. Five of the six non-involved residents expressed a desire to participate in program development. Two persons said they would like to participate in curriculum development while another two were interested in serving on a committee.

Six of eight persons interviewed in the community suggested ways in which the native community could have greater input into program development. Three respondents suggested that the school and community should work more closely together. One resident suggested that the school should "extend into the community" and also expressed a desire to see a community workshop held through the local Education Committees. Parents should become more involved by visiting the schools, was the suggestion of another respondent. A third respondent went further, suggesting that the school should expect more from the native community. One parent suggested that native people should participate in some type of committee to work on native curriculum content. One respondent suggested that an Indian spokesperson be appointed to the provincial board or committee which is responsible for curriculum. Another respondent said that having school committee members elected rather than appointed by the council would result in a representative who would be more active in the area of native programming. An Education Program Coordinator in the native community felt that it would be difficult for the community to have more input because "we lack trained and educated people in areas where Indian viewpoints and input are important". Another respondent said that native input was the responsibility of the Education Coordinator.

Morley School, Morley

Only one of twelve adult residents interviewed in regard to the Morley School (the Education Committee Chairman) had been involved in the native programs offered at the school. Of the eleven non-involved parents, two said that they would have liked to be involved: one as a member of a committee, and the other as an advisor. One respondent said that he would possibly become involved in the future if asked, while two additional respondents were unsure. Two parents and one elder said that they did not know what they could do to help while three respondents said that they would not like to have been involved. In terms of improving native community involvement in school programs, the local Education Committee Chairman suggested that a lack of understanding of the system represented a significant problem.

Alexis School, Glenevis

One of nine community members interviewed had participated in the native program identified at the school. The involved resident was the elder who served as instructor in the program. Three of eight non-involved residents said that they would have liked to participate while one respondent answered that they would not have liked to participate. Four parents suggested that it is important for the native community to "work together" if they are to have more input into the education system.

Dene Tha' Community School, Chateh

Three of the six residents interviewed in regard to the Dene Tha' Community School had been involved in programs offered at the school. The involved persons interviewed included two band counsellors while the third had served as a community teacher. The non-involved residents included two parents, an elder, and one additional community resident. Only one non-involved respondent (a parent) revealed an interest in participating in the school programs. She expressed an interest in becoming involved in a sewing class at the school. When the respondents were asked about ways in which native community input [illegible] into the development of school programs, a variety of responses were received. Two persons (a community teacher and a [illegible]) [illegible] that achieving native involvement was a difficult task, [illegible] a band counsellor replied that funding represented an obstacle to native involvement.

Onchaminahos School, Saddle Lake

Five native interviews were undertaken with residents who had not been involved in school programs, while four were with residents who had been involved in some way. The four involved residents included one member of the local school board and one member of the Education Committee, along with the Executive Assistant to the Tribal Council and a Cree language curriculum developer employed by the local Cultural Centre. Three non-involved residents said that they would like to be involved. The Director of the Cultural (Educational Centre) expressed an interest in acting as a resource person, while a parent suggested that she might be interested in sitting on a parent /teacher committee. Another parent said she was interested in some sort of volunteer work. Two residents suggested that native community input into programs could be fostered through the community taking full control over school programs. One respondent suggested that native people should be involved in "designing and implementing programs to meet our own needs". One person said that the community has to "start feeling that it is their school and (thus) get involved in their children's education".

More than 75% of the native parents interviewed stated that they were not involved in the native programs at their local schools. Interestingly, a similar pattern of response was obtained by the study from native community Education Counsellors. Conversely, approximately 70% of native Education Committee members or chairmen stated that they had been involved in some manner.

TABLE 27

Native Community: Involvement in Programs

	Involved	%	Non-Involved	%	Total Responses
Parents	16	22.5	55	77.5	71
Education Committee Member	7	70.0	3	30.0	10
Education Committee Chairman	2	66.7	1	33.3	3
Education Counsellor	2	22.2	7	77.8	9
Other	13	39.4	20	60.6	33
TOTAL RESPONDENTS	34	30.6	77	69.4	

3.4.4 Summary

Almost all provincial principals interviewed had been involved in initiating the development of the native programs at their schools. Native community participation in these programs ranged from non-existent to substantial, although according to the principals, the communities had been involved with most of the schools. The principals of federal and band operated schools varied in the interpretation of their roles in the development of native programs. Three of the four principals asked as to whether or not the native community had been involved in the development of the programs, answered in the affirmative.

In regard to programs at provincial schools, most of the teachers who responded, stated that the programs were teacher developed. The teacher had obtained approval and support for these initiatives from a variety of sources such as the Alberta Department of Education, the federal Department of Indian and Northern Affairs, local school boards, etc. Statements of involvement of native parents varied by program. In federal and band operated schools, approximately half of the programs investigated were identified as teacher initiated. Native community members were often involved in the identification of program need, and native community members had a greater tendency to continue their involvement in the program than was the case with provincial schools. Details of teachers' perceptions as to the process by which the native programs were developed, are outlined in the following tables.

TABLE 28

Provincial Teachers: Process of Development

	Identification of Need	Discussion of How to Meet Need	Development of Plan to Meet Need	Obtaining Support for the Plan	Receiving Approval to Test Plan	Carrying Out First Version of Plan	Evaluating First Version	Receiving Approval to Carry Out Full Scale Program	Carrying Out Full Scale Program	Evaluating Full Scale Program
School Staff										
Principal	6	8	4	1	1		3	2		2
Teacher	8	5	9			9	1		7	
Staff (General)			1			3			1	
TOTAL RESPONDENTS	13	9	11	1	1	10	4	2	7	2
Native Community										
Students							1			1
Parents	2	1		2					1	
Elders										
Chief										
Council		1		2						
School Board (Band)										
Education or School Committee/Authority		3		1						
Teacher Aides/Instructors/ Native Resource Persons		1				1				
Native Counselling Services	1									
Education Counsellors /Student Counsellor		1								
Cultural Centre/Society										
Local Club										
Education Director		1								
Community Health Representatives/Administrator										
Alcohol Services Representatives/Director										

Table 28 cont'd

Criminal Court Worker										
School Superintendent (Band)										
Special Committee		1	1							
Residents/Community in General	2	1		3						
Other		3		1				1		
TOTAL RESPONDENTS	5	8	1	7	1	1	1	1	1	1
Agencies										
Department of Indian Affairs and Northern Development		1		3	3					
Department of Education		1		1						
Board of Education		1		2	3			2		
School Division	1	1		1						
Superintendent	1	4	1	4	5		3	4		3
Other	1	2	1	2			1	1		1
TOTAL RESPONDENTS	3	6	2	9	10		4	5		4
TOTAL OVERALL RESPONSES	21	23	14	17	12	11	9	8	8	7

TABLE 29

Federal/Band Teachers: Process of Development

	Identification of Need	Discussion of How to Meet Need	Development of Plan to Meet Need	Obtaining Support for the Plan	Receiving Approval to Test Plan	Carrying Out First Version Of Plan	Evaluating First Version	Receiving Approval to Carry Out Full Scale Program	Carrying Out Full Scale Program	Evaluating Full Scale Program
School Staff										
Principal	1	3	1	2	3			2		
Teacher	6	3	8			6	3		1	1
Staff (General)	4	3								
TOTAL RESPONDENTS	11	6	9	2	3	6	5	2	1	1
Native Community										
Students	2	3								
Parents	5	3								
Elders	1									
Chief	3	2	3	4	3	1		1		
Council	2	3	1	6	3			3		
School Board (Band)		1	2							
Education or School Committee/Authority	3	3	1	1		1		1		
Teacher Aides/Instructors/ Native Resource Persons	1	1	1			4			2	1
Native Counselling Services										
Education Counsellors /Student Counsellor		2		1						
Cultural Centre/Society	2	1							1	1
Local Club										
Education Director	1									
Community Health Representatives/Administrator	1	1	1			1			1	
Alcohol Services Representatives/Director	1									
Criminal Court Worker										
School Superintendent (Band)									1	1
Special Committee							2			
Residents/Community in General	1	1		5	4			2		
Other		2	1	1						
TOTAL RESPONDENTS	12	11	6	10	5	5	2	5	5	3

Table 29 cont'd

Agencies										
Department of Indian Affairs and Northern Development				6	5			4		
Department of Education				1	1					
Board of Education										
School Division				2	1			1		
Superintendent					1					
Other	1	1	1	5	1	1				
TOTAL RESPONDENTS	1	1	1	9	8	1		5		
TOTAL OVERALL RESPONDENTS	24	18	16	21	16	12	7	12	6	4

Less than one quarter of the native parents interviewed stated that they had been involved in the development of the programs. The majority of those who said they were involved, had served on boards or committees, or had provided some form of instruction. Approximately half of those respondents who had not been involved, had expressed interest in serving on committees, helping in the classrooms, or acting in an advisory role.

4. DISCUSSION

4.1 Introduction

This section of the report discusses the data obtained through the program survey and inventory. The first sub-section identifies program successes and accomplishments as identified by respondents to the questionnaires, and by the consultant group. These program achievements are not identified on the basis of analyses of skills or knowledge that the programs have actually provided native students. More general considerations such as increases in native student participation and interest in school activities, better communications with the native community as a result of a program and evidence of comprehensive and well-organized curricula are examples of the type of criteria most often used by school staff in informally evaluating their own programs. Those kinds of general criteria are also used here. Questionnaire respondents were also asked to identify limitations to greater program successes, and problems encountered in developing and delivering the programs. Responses to these questions are also discussed in the first sub-section.

The second sub-section discusses the findings of the Northland School Division Investigation Committee regarding native program curricula and resources, in terms of their applicability to the rest of the provincial school system. The Committee made certain statements regarding the extent of development of special school programs for native children in the school division, and further initiatives that should be taken. On the basis of the data obtained on programs elsewhere in the province, the suitability and relevance of those initiatives for other schools is discussed.

The third sub-section identifies the major study findings. The findings are listed under each topic or question that the study was to deal with according to the terms of reference. Finally, recommendations are made by the consultant group regarding initiatives that can be taken at the provincial level. These initiatives are designed to help meet the needs for native programs as identified by the study, to capitalize on and further develop existing program successes and accomplishments, and to deal with certain of the limiting factors and problem areas that have been encountered to date.

4.2 Successes and Problems

4.2.1 Perceived Successes and Accomplishments

Government Agencies and Native Organizations

Comments from government officials were often in terms of a suggestion that the mere recognition of the issues can be considered an accomplishment. This study, as well as the ones preceding it, are seen as a meaningful effort to identify the issues, and to develop a strategy for dealing with them. It is considered by the consultant group that the research reviewed for the purposes of this study illustrate a progressively more sophisticated view of the nature of the matter and that they tend to recommend progressively more substantive initiatives to accommodate native involvement in the education system. It may be a fact of life that any subject that attracts government attention will result in a great many studies. However it should be noted that there may be a negative consequence as a result. Some respondents suggested that native expectations regarding the possibility of action are raised as a result of study processes, and the recommendations that the studies make. Subsequent failure to take action that is readily identifiable by the native community, may create an increased frustration toward the public education system on the part of natives.

To some extent, an appreciation that the existence of this study means that there is a greater potential for further development is reflected in the comments received from the representatives of native organizations. It was particularly noted by the consultant group that studies such as this one seem to reinforce the notion that there exists a provincial responsibility to take certain initiatives. It was further stated by a number of native respondents that the programs that are now taking place in the schools have established the fact that it is possible to reflect native student needs in the curricula, and in doing so, to retain students longer and increase their interest in school. It was also stated by a number of respondents that non-native teachers appeared to have developed a greater awareness of the needs of native children over the last few years, and most have become empathetic towards native students. A trend towards greater input by the native community into local school operations was identified, however this was not seen as resulting in any increase in effective native control over school operations, as the involvement was still seen as being of a peripheral nature. Natives professionally involved in education identified as one of the most important accomplishments, the development of a positive attitude and an increased interest in the native community in the education of its children. One obvious accomplishment identified by this study, is the existence of at least 130 native programs in the province. The fact that these programs cover numerous subject areas and include or utilize a variety of resources and/or materials is noted. The vast majority of the programs identified in this report have been developed at the school level. Their development is the result of work by principals, teachers, native instructors, native resource people and other people within the community.

Provincial Schools

Within the terms of reference of this study, successes can be measured in terms of the extent to which native programs have been developed, and the extent to which native resource materials are used in the classroom. Teachers who began with the French as a Second Language course outline and adapted it to the teaching of Cree had gone the furthest toward developing outlines for teaching Cree. Teachers at the C.J. Schurter and Kinuso schools are the two major examples.

The grade 1 Integrated Curriculum Adaptation for Northland (ICAN) teaching outline, texts, workbooks and resource materials are the single most significant development of scope and sequence in subject-matter and materials with a native focus that was found by the consultant group. The native focus is, however, more limited than those courses devoted specifically to the teaching of Cree language and culture. However, the purpose of the grade 1 ICAN program is to help the student bridge a cultural gap and simultaneously adjust to school life, and represents a major step in dealing with this widely identified need. The Ben Calf Robe Program Curriculum Guide and Resource Book has not had the refinement that the ICAN grade 1 program has received, but nevertheless contains a wealth of material that has been collected for the teacher's use. The Hunter Training course outline developed at St. Mary's Separate School, Fort Vermilion, with its supporting texts, combines native-oriented topics, depth of material, and outlines of activities ideally suited to the interests of the junior high students taking the course. As a "curriculum package" it is worthy of export to other schools in communities where topics in hunting and fishing and related skills reflect local interests, and where a practical course can be influential in increasing school attendance. Social studies teaching outlines deserving special mention are in use at the Plains Indian Cultural Survival School and at the Ponoka Elementary School. The latter school also has an extensive selection of native teaching resources.

The nature of the involvement of native people from the local community in course development and delivery is another measure by which this study can identify program successes. The Plains Indian Cultural Survival School, the Ben Calf Robe Program and the Elizabeth School in Grand Centre were most active in this regard, of all the provincial schools. The alternative school programs, being situated in large cities, can draw from existing organized groups of natives, as well as interested individuals. The Elizabeth School involved the local community, by having all community members vote on the future of the Cree course after a local committee had developed it.

Federal/Band Operated Schools

The Dene Tha' Community School in Chateh deserves special mention on the basis of the number of native programs in use at the school. A total of twenty-one different programs were identified by this study (although detailed information was not received on all the programs). The native courses at the schools included language and culture, course adaptations, special events, special courses geared to the local community, and a material development program. It appears that all programs at the school encompass some native/local community content. According to the principal, the school offers "outstanding programs". She also noted that they were attempting to develop and deliver a high quality instructional program "drawing on and relating to Dene language and culture".

The community appears to have been extensively involved in the development of the school programs. The tribal administration had developed a comprehensive education program in which major program curriculum changes were proposed, as well as changes in school governance. According to the principal "although this plan was never implemented, many of the program and curriculum ideas are being implemented on a smaller scale". The principal felt that the program compares favourably with programs she had been involved in elsewhere. The school programs themselves are probably not transferable because they are tied to the Dene language and culture, but the process of development may be of some interest to other schools.

At the Crowfoot School in Cluny, the Law Awareness Course is worthy of note. Most residents interviewed were aware of the course and all respondents believed that the course was needed. The need for the course was determined by the Director of the local Cultural Society and members of the Blackfoot Alcohol Services. The instructor stated that he felt that the students were interested in the course and noted that they had requested an on-going program. He also believed that the local delinquency rate had declined since the program began. Also at the Crowfoot School, the Self Awareness and Alcohol Education Program is worthy of note. The program comprises a special unit added to the regular health program. Most residents knew of the program and all residents interviewed felt that it was needed.

The principal also felt that the need for the program was great. He described the unit as "excellent", when combined with the Law Awareness course. The principal believed that two initiatives had begun to address two of the major problems faced by natives in the area. Community Health representatives and parents had originally identified the need for the program.

The Cree Program at Blue Quills is also most worthy of note. It has been offered for more than ten years, and during that time many refinements have been made. It is offered to approximately 140 students in grades 9 through 12. It is primarily a language program and is presented by Emily Hunter, the Cree language instructor, who has been responsible for the development of most materials used in the course. One noteworthy initiative at Erminskin Elementary and Junior High School is the teaching of all subjects from "native perspective" by a native teacher in a grade 4 class. The teacher has endeavoured to include culturally relevant materials wherever possible in the classroom. The teacher involved had previously worked for the Ontario Native Education Council in the area of curriculum development.

Finally, the Outdoor Education Program at the Bishop Piche School is worthy of mention. The program is offered mainly to male students in grades 4 to 9 for one day per week (depending on the weather). Canoeing, trapping, snaring, snowshoeing and the construction of shelters are some of the program topics. The program was developed by a staff member and is "culturally relevant" to native students in the local area. Although it has been offered for some time, the program is still in the process of development. The principal believed that the outdoor education program was "essential" and added that it helped to bridge the gap between formal and traditional education.

In summary, the major accomplishment to date is the fact there exist native programs in schools. In the case of provincial schools, these programs have almost all been developed at the school's initiative, through the dedication and interest of individual teachers. Some of these programs represent the outcome of fairly substantial development efforts. While the perceived successes of these programs vary, it is apparent that there is a wealth of experience throughout the province in this area.

4.2.2 Limiting Factors and Problem Areas

Government Agencies and Native Organizations and Professionals

The government officials responsible for the management of province-wide education programs, identified a concern in that those programs which would support native objectives, require initiation and sustained support from the community, but that such action often was not forthcoming from native communities. The majority of the programs work to extend the existing system and its authority, with 'input' from the interested public. This input is in the form of identifying a need, providing ideas as to how that need is best met, and then putting in the time and effort to act as resources to the resulting projects funded by the programs. It appears from the interviews with a number of natives representing status Indians, that some natives view the question of involvement in opposite terms. That is, they see devolution of power to the native communities, wherein the community organization can have the power to hire and/or buy the resources required (which in turn may or may not be native). Thus, while schools, the bureaucracy, and the programs appear to want and desire involvement on their terms, the native community is often looking for involvement on their own terms. It is not clear that native control would lead to any more significant or broader based native community support for the schools, although it was stated by a number of respondents that such a situation would result.

A number of provincial government officials stated that a limiting factor is the speed with which programs for native students can be developed, given the requirement for community involvement. It was stated that it may take years from the time when initial community interest is identified, to reach the point where a representative community organization is established which can develop and support a program The consultant group considers that the involved and lengthy processes required for obtaining funds under the Early Childhood Services and Community Schools programs also can be a significant deterrent to native attempts to obtain funding from such sources. This is particularly true as long as the initiatives from the native community are restricted to one or two interested and committed individuals. However, a number of the government officials stated that they could see a trend towards the broadening of native community support for involvement in the education system, and therefore expected to see more meaningful native efforts at accessing provincial programs in the future.

Given the desire for a local orientation to the curricula and resources, it is considered by the consultant group that there exists a significant limitation to possible provincial-level involvement in the development of resources for native programs. For example, general guidelines for inclusion of native content in required and optional courses can be developed, however the final development of a locally oriented program must come from specific schools. Again, this would appear to in turn require a native community effort to provide information and resources to individual teachers interested in the development of such a local orientation.

It is considered by the consultant group that there is no limiting factor resulting from the provincial policy towards the development of special programs. The policy framework was identified to the consultant group as being a permissive one, wherein the provincial role is merely to regulate district and school activities. Within that regulatory framework, there is a broad scope for local initiatives. The example most often given was the Social Studies curriculum, and its flexibility and local orientations. Provincial policy is not seen as supporting the notion of any 'affirmative action' which constitutes reverse discrimination. However, the policy is seen as supporting the identification of target groups that may be in need of special measures to support their attempts to participate as equal members of society. The policy allows for provincial measures which would be available to permit natives to more fully participate in the existing provincial school system and to get as much out of it as anybody else. This also appears to be consistent with native desires to ensure that the standard of education provided to natives is the same as for other students. Special native programs are not considered to represent a deviation from this principle. No active provincial support for alternative schools was identified, as the policy thrust is towards maximizing involvement in the existing school system. However, legislation does permit private schools to be established.

A significant limiting factor in regard to initiatives that the province may take for status Indians, is the question of federal and provincial responsibilities over the education of treaty Indians, and the status Indians' suspicions regarding any provincial initiatives in this regard. This issue pertains to this study, in terms of the degree to which the province as a result cannot initiate local involvement in education program development on reserves, but must wait for band initiatives. Thus, much of the provincial emphasis has been directed towards the non-status Indian and the Metis, and the complementing of federal services and responsibilities. (An example given here was provincial support for teacher training in native education. Such teachers may then go on to teach in federal schools).

Finally, it was repeatedly stated that the 'make or break' of successful programs for native children depended on the communication channels between individuals in the school (usually interested teachers) and individuals in the community (often people involved as a result of a personal interest). Thus, limitations to effective program development and delivery are those limitations that restrict this person-to-person communication. The key one identified by native professionals was attitude. The necessity of having teachers empathetic to the issue and sufficiently motivated to make special efforts was seen as essential. Conversely, native individuals willing to work productively with a school and to take the time and effort to do meaningful work were also identified by government officials as being required. Staff turnover and the unavailability of teachers after school hours were seen as two significant limitations to establishing effective lines of communication.

One problem identified by the consultant group in co-ordinating school and community activities was the differences in the expectations regarding the role of schools in motivating children towards formal education. The comment was made on a number of occasions that native parents identify it as a school responsibility to interest and motivate the child, whereas the school system traditionally operates on a basis of familial reinforcement of an educational ethic. While this study has identified as a concern of a number of school officials that lack of community interest in education limits what can be done in the area of special programs, consistent comments from native organizations and natives actively involved in education, is that there is no lack of interest, but there is a shortage of available funds for community action. The lack of appropriate funds was identified as being a particular problem for Metis communities and Metis students. By comparing this comment to the previous one from government officials regarding special funding programs and their availability, it is apparent that there is a lack of communication with the native community regarding available provincial services and how they may be used.

Comments from native organizations also included suggestions that there is a problem in getting the education system to recognize that there exists a difference in the way of thinking of native students. This difference is seen as needing to be reflected in the entire range of approaches towards native education. These approaches range from school administration to the role of the school in community development. Curricula and resource materials are therefore one small aspect of a complex requirement. It is on this basis that native control of the education system is predicated. Both Metis and Indian respondents also suggested that a limitation of native student interest in school (and therefore participation in the programs), was the lack of appropriate role models. This is seen as reinforcing the need for a native presence in the classroom, either as teachers, or teacher aides.

Identified by native organizations and some professionals as a limiting factor to the development of a positive community attitude towards local schools, is the perceived lack of accountability by teachers to the community. Also identified as a limiting factor, was the lack of guidance provided to communities by the education system, in terms of providing advice as to how communities can bring about program changes.

While the need for funds for community support was expressed by native respondents, an interesting point identified by this study, was in regard to the status Indians' concern regarding the terms and conditions attached to the disbursement of such funds. The point was made that funding programs can function as a mechanism that lessens community independence of action. Government funding programs that are tightly administered and require detailed approvals were provided as examples. Finally, native professionals identified poor self image and a poor image of natives in general held by native students as a significant obstacle to the success of any program. It was suggested that the educational system can play a role in overcoming this problem, through curriculum and materials that emphasize native accomplishments and contributions, and that take a comprehensive and unbiased look at native history and society.

Principals, Teachers and the Native Community

In the questionnaire sent to principals asking for an overview of native programs in their schools, a question was included asking if there were limiting factors affecting their response to requests for native programs. Both schools with native programs and schools with no native programs identified such limiting factors.

Financial limitations were mentioned most frequently by provincial principals (10 schools with native programs and 16 without). Problems obtaining suitable native teaching personnel were almost as prevalant and were noted by 12 schools with programs and 12 without. As one principal commented, "a major difficulty in implementing a 'native' program in junior-senior high is that it is almost impossible to find qualified native personnel". He went on to ask why suitable native people could not be granted letters of authority to teach, as he believed occurred in the Yukon. Seven schools with native programs and five without, cite a lack of suitable teaching resources or curricula as a limiting factor. A relatively low native school population was also mentioned by 12 principals, though almost all were in schools with no programs.

Constraints of the Alberta curriculum were mentioned by six principals. Some believed that the new social studies curriculum had less opportunity to include native content than the previous one had. Other limiting factors cited by two or three principals included: unstable native population, space restrictions, problems deciding on the curricula, the danger of creating segregated learning situations, finding time to find and/or design materials, and staff turnover.

Principals at federal and band operated schools also mentioned financial limitations most frequently (seven schools with native programs and two without). The second most prevalent response was the lack of suitable personnel. This also represented a limiting factor at eight non-provincial schools with native programming. Principals specifically identified a need for trained and knowledgeable personnel including native teachers and persons to develop native programs. One principal said that finding and keeping non-native staff who have the orientation and skills to work on the reserve, were limiting factors in responding to program requests. Another limiting factor reported by four principals in schools with native programs was the lack of resource materials. Adherence to the provincial curriculum was seen as a limiting factor at four schools without and one school with native programming. Community or parental apathy, and the student-teacher ratio were also identified as a limitation at two federal schools. One principal felt that poor attendance represented a limiting factor to the provision of effective programs. The following tables list the comments provided by principals regarding their perception as to what is needed for their schools' native programs. This provides a good indication as to what is seen as limitation to their further development.

TABLE 30

Provincial Principals: What is Needed to Make Course/Programs Really Work?

Response

- Additional parental and community involvement
- Commitment and dedication from students and community
- Parental awareness of importance of attendance and parental support
- Additional awareness, understanding and input from Reserve Education Committee

Table 30 (cont'd)

- Understanding of all parties involved that there is a difference in what school means to native children and parents
- Cooperation of outside agencies (i.e. government departments, local industries)
- Distinct native curriculum and an environment in which the child is comfortable
- Freedom to deviate from the provincial program of studies
- Program slowed down, reduced pressure, reduced teacher pupil ratio
- Additional teachers with life skills and vocational training
- Operating funds for cultural instructors
- Stability and continuity in teaching staff
- Well-equipped Industrial Arts shop.

TABLE 31

Federal/Band Principals: What is Needed to Make Course/Program Really Work?

Response

- Additional funding (2)
- More active commitment from community
- Understanding and support of all community
- Understanding and support of school division, board, and trustees
- Understanding and support of Department of Indian Affairs
- More staffing
- More teachers and professional expertise to develop more structured programs and curriculum
- Additional resources and more time to develop programs once established
- Time to establish whether native students benefit from the program
- Back-up and follow through in economic and social development for band members

Lack of community participation in school programming was a problem area identified by principals, teachers and a number of native people. Several respondents indicated that the native community was apathetic in regard to school programs and the schools in general. Conversely, the majority of non-involved community residents surveyed expressed a desire to be involved in the various programs offered to native students. This apparent contradiction may indicate that a lack of communication exists and that the native community is not fully aware of the programs. However, it should be noted that most residents surveyed knew of the various programs offered at the schools.

Finding ways to involve native people in the education process was a problem recognized by principals, teachers and the native community. Simply inviting native people to attend a meeting or to visit the school on an occasional basis was not seen as being any more effective with native people than it is with non-native people. Involving native people as resource people or as teacher aides was reported a number of times as a way of interesting parents and establishing effective communications between schools and the native community. As outlined in the sub-section of this report dealing with the process of program development, such mechanisms are often not in place. A number of community members interviewed regarding how they would like to participate in the programs, said that they did not know what they themselves had to offer. It appears that they perceive formal education as distinct from a "traditional" education and, based on their own lack of formal training, view the school as something foreign.

Another major impediment to effective school programs for natives identified by principals, teachers and members of the native community is the poor self-image of many native students. Many people interviewed indicated a great need for programs which promote a better self-concept among native students. Many students appear to be ashamed of their native background, which was said to be reflected in their school performance and dropout rates. This may represent somewhat of a self-fulfilling prophecy in that such an attitude can inhibit the success of special programs, which in turn discourages school efforts in this regard, which in turn has an effect on the native student. Poor attendance was identified in many schools by teachers and principals as a further problem. Many native students attend sporadically and thus, fall far behind other students of the same age. Many native students are in need of significant individual attention and remedial work, and present student-teacher ratios preclude this, according to some members of the teaching community surveyed.

Teachers' lack of access to bibliographies of native materials and to the materials themselves was identified as a serious limiting factor for both native and non-native teachers but particularly for the latter group. The consultant group considers that there is a lack of communication among teachers and those developing native-oriented resource materials. There seem to be many concurrent efforts to develop virtually the same materials in isolation from each other. Related to this concern is the apparent loss of previously developed materials. There seems to be no central repository for teacher-developed outlines and materials that new teachers could consult before developing their own.

A serious problem, in terms of the cost of developing suitable materials for teaching native studies, is the criticism they seem to engender for not being appropriate in dialect or local custom, once used in any community other than the one in which they were created. Such concern that materials are not perfect for a specific community operates against the likelihood of ever building up a large inventory from which many schools can draw. Consequently, in regard to special programs and resources, several respondents noted that what was needed was not broad all-encompassing native materials per se, but additional locally oriented programs and resources. It appears that significant linguistic and cultural differences limit the possibilities for specific teaching materials development at the provincial level.

All provincial teachers involved in teaching native language and culture who responded to study questionnaires said that they needed additional teaching resources. These teachers appeared to be working with a minimum of supporting curricula and materials. Three schools asked for "anything that was available". The other five had more specific requests. Two teachers wanted a Cree Curriculum organized by grade. Pictures and filmstrips from the local area and hand puppets were other requests. One school wanted copies of curriculum materials developed by the Saskatchewan Indian Cultural College, another, lower elementary videotapes on Cree culture from Maskwachees College in Hobbema. The Tawow Kit was also requested, as were Dr. Anne Anderson's publications.

Most respondents teaching native languages and culture at federal or band operated schools also requested additional resources. Two respondents wanted materials on local history while three expressed an interest in general native history materials. Other requests included contemporary books by Indian authors, story books with native content for grades 3 and 4, cultural materials for the primary level, and a bibliography on Cree cultural materials for grades K and 1. One request was received for information on similar courses, and one for books used in other programs. One respondent made a general request for additional curriculum guides and course outlines and supplies.

Social Studies resource requests from provincial respondents tended to be specific in nature such as: photographs of Sarcee activities, Sarcee picture study sets (both for grade 2), photos of the native community at Sputinow, charts and filmstrips, increased availability of National Film Board films to Northland schools, video libraries from reserves surrounding Calgary, more books with native cultural content, and curriculum guides for specific Indian tribes such as the Stoney. Three federal respondents voiced requests for additional teaching resources. Two expressed an interest in having elders participate in the classroom. The other requests were for cultural films and newspapers and periodicals.

About half the provincial teachers involved in teaching native art and handicrafts made no requests for additional materials. A listing of available resources for native oriented fine arts (both techniques and material sources) was requested by the remainder. Some of these requests were very specific, for example: leather, beadwork and macrame for grades 7 to 9, films on moccasins and beadwork, and stories and legends at student reading level and at teacher reading level were all the subject of requests. Only one federal respondent voiced a request. The request was of a general nature, for additional teaching resources and curriculum guides and course outlines.

In several federal or band operated schools, principals were required to adhere strictly to the provincial curriculum. Some principals indicated that this precluded the development of significant local native programs in the school. It appears in several instances that the native community was reluctant to deviate from the programs that the "white kids" were taking at other schools. One principal added that the "community has a justified and well-founded suspicion of outsiders and (the) constant influx of persons who have new ideas and new programs. . ."

The following table outlines the requests for additional teaching resources or curriculum guides made by teachers surveyed by this study. These requests provide a good indication of the limitations to the further development of native programs and resources by teachers.

TABLE 32

Teachers: Requests for Specific Teaching Resources/Curriculum Guides

	Requests from Provincial Teachers	Requests from Federal/Band Teachers
Books/Materials	13	16
Audio Visual Kits/Materials	19	5
Curricula/Guides	6	5
Native Classroom Assistance	2	2
General Requests for Additional Resources	5	1

In summary, the major limiting factor to the development of locally relevant and locally supported school programs for native students, is often the native community attitude towards the school, which in turn is affected by the nature of native community involvement in the design and administration of the school programs. There may often be a lack of sufficient community interest in working on a program, or such interest may be restricted to that of playing an advisory or management role. Even if there is sufficient interest in actually developing and delivering programs, sufficient funding and organizational resources may not be available in the community. Provincial funding programs are often of limited help in this regard, as these programs pre-suppose the existence of a highly organized and motivated community organization, or at least a capability to develop one.

The availability of suitable learning resources and curricula is another major limiting factor. Increased funds for schools to develop their own resources, increased support to teacher initiatives in curriculum adaptations, greater availability of native reference materials, and increased native staff are some of the ways in which this limitation may be dealt with. The lack of suitably oriented resources has an effect on the native students' interest in school, and constrains the ability of teachers to develop a more positive self-image by native students.

4.3 Applicability of Northland Investigation Findings

Earlier in this report, the findings of the Northland School Division Investigation Committee were outlined. It is part of the terms of reference of this study to discuss the applicability of those findings to the rest of the province, on the basis of the information obtained by the survey and inventory of programs.

Comments received from respondents to the questionnaires used in the study support the Committee's findings that there is a great deal of expressed interest in the native community, to their participation in the development of school programs. However, as the Committee noted, comments received by this study from school officials indicate that a number of school initiatives in this regard have suffered from a lack of effective community participation. Instances of program problems as a result of the lack of any mechanism for community involvement has also been identified elsewhere in the province.

The use of locally hired school aides has been identified to the consultant group by school staff as a help to schools' communication with their native students, and with the native community in general throughout the province. The Investigation Committee also identified the value of such aides in the Northland Division. The consultant group also considers ICAN to be a significant step forward in the support of the development of appropriate curricula. ICAN, as well as other locally produced materials identified elsewhere in this study, should be considered for application at least in a general context elsewhere in the province.

There follows a point-form discussion of the applicability of the Northland Investigation Committee's findings in regard to the subject of this study, to the rest of the province:

- lack of district level initiatives.

  This study has identified very few district level policies or initiatives regarding the development of programs for native students, in the rest of the province. Most of the superintendents contacted recognize the need for special programs and resources for native students. However, they consider it to be a matter to be dealt with by specific schools. Thus, 41 of 46 superintendents from jurisdictions that had 10 or more native students in at least one school, did not report on having any district level policy or initiative.
- programs in place were not seen as meeting the particular needs of native students.

  This concern has been reflected in the comments received from native professionals involved in education throughout the rest of the province. The identified need to provide a locally relevant orientation to school programs, which is designed to increase the students' interest in school was considered to be largely unmet, or insufficiently developed as a result of the lack of native community input.

- inappropriate portrayal of natives in resource materials.
  The recently completed report on native people in the curriculum appears to reflect this contention. A number of responses from the native community were also concerned with the perceived negative portrayal of native peoples in program materials.
- need for greater provincial support.
  The recommendations of this study indicate where provincial level initiatives would be of greatest help. There exists a definite constraint to the degree to which the province can develop specific programs, given the desire for a local orientation. However it is apparent that the province can provide certain needed 'background support'.
- district level support of teacher initiatives.
  This study identified very few instances in which teacher initiated program developments were actively supported at the district level. The analysis of the process of program development as reported by teachers, identifies only one instance. In most cases, interested teachers appear to have worked with a minimum of outside resources, in their development of programs.
- use of local native aides helps communication.
  Comments received by the consultant group from native professionals and school officials indicate that where local native aides have been employed, they have been of benefit as the aides function as a communication link to the native community, provide appropriate role models, and are a source of local history and information.
- use of community facilitators is beneficial.
  Given this study's identification of the 'under utilization' of existing funding programs for native education purposes, it would appear that some facilitation from the government end in assisting native organizations to take advantage of the programs may be of some value. Such facilitation may range from merely providing appropriate information, to helping communities establish the necessary organizations.

- ICAN's extension should be considered.
  The consultant group considers that the ICAN materials should be considered for use elsewhere in the province. Again, however, the specific content of the materials may need to be varied.
- student under-achievement and lack of interest is tied to the locally perceived relevance of the curriculum, and the degree of parental involvement in the school.
  Comments received from the native community and native professionals supported this contention.
- maintenance of academic standards are of concern to natives.
  Comments received from native professionals indicate that the academic quality of education available to natives is a major, if not primary concern. There is a desire that the education system recognize the special needs of native children and deal with those needs accordingly. However this desire does not encompass the notion of lowering academic standards, as it is felt that these would restrict the ability to function in today's society.
- school attendance is affected by the school/community relationship.
  Many of the suggestions made to the consultant group from natives, regarding the relationship between schools and the native communities, were based on the suggestion that a good community attitude towards the local school, will create a positive attitude regarding formal education on the part of parents, which in turn will help motivate the native students.
- the need for parental and community support of the school system.
  A number of comments received by the study from teachers and principals, have indicated that in a number of instances the good intentions of the school in regard to the involvement of the native community have been affected by the lack of active community participation; the consultant group considers that there exists an expressed native interest in participation. However that involvement is of a different nature than what is usually meant by teachers.

As opposed to playing a resource role, the majority of native community respondents who have not been involved in their school programs suggested that they desired to play an advisory and/or overseer role to the school.

- insufficient resource materials in the schools.

  A consistent request from teachers to study participants, has been for more resource materials that can be used with native students. Books, films, graphic materials and curriculum guides were most often requested.
- a constraint to successful programs is the turnover of school staff.

  As a general point, comments received by study participants indicated that a key factor in the successful implementation of native education programs, is the presence of adequately trained, motivated, empathetic and competent teachers and principals. Such individuals may also have to be prepared to spend a number of years in the development of local programs, given a need for community involvement in the development process.

Finally, the Northland Investigation Committee developed a number of specific recommendations regarding curriculum and instruction. Those recommendations chosen for comment by this study are discussed below, in terms of their applicability to the rest of the province as established by this study.

- Recommendation regarding the placement of natives on school boards. While it is outside the terms of reference of this study to discuss mechanisms by which native involvement in the management of the education system can be fostered, the study has identified some need to clarify what is meant by native 'involvement'. From the point of view of teachers and principals, it appears to mean supporting the teacher's initiatives in the development and delivery of programs. Providing information on local history, and providing community resource people for the classroom are two examples. This may be consistent with the understanding of a number of individuals in the communities; however, discussions with a number of native leaders have also indicated that there is some interest in involvement' in the system at a considerably higher level. This may consist of advising the school on community relations, formally approving the nature of any special program, or even becoming involved in school administration. It is considered necessary therefore, to clearly define with native organizations and interested communities, what is meant by native involvement by all the parties, prior to soliciting any input.

- Recommendation regarding the establishment transposed of local School Committees with certain powers over the operation of the local schools. This principle of the establishment and funding of local community-school organizations, which would play a role in local school operations, appears to be an option that should be available if it is seen by those affected as a local mechanism for developing a meaningful native community involvement in the education of their children. Again, the roles of the various organizations would have to be carefully thought out, clearly defined and fully understood. It is also considered that the education system must be willing to play a role in the development and operation of local education organizations, in order for such organizations to be effective.
- Recommendation regarding the undertaking of pre-planning for the development of curricula for native students.

  The need for certain provincial level initiatives in the development of such curricula, is discussed elsewhere in this report. Such provincial-level initiatives should be coupled with district-level initiatives where there exists a district-wide need.

In summary, the findings of the Northland Investigation Committee in regard to the use of special programs and resources for native students in the Northland School Division, are applicable to the rest of the province. The problems, constraints and needs for further development in this area were readily identified by the consultant group conducting this study, as they were by the Investigation Committee. The consultant group also identified a high degree of consistency in the comments received from native organizations, communities and professionals, as well as government officials and educators. The one major difference between the Northland Division and the rest of the province, is that many of the children in the Northland schools use English as a second language. English is most often the primary language of usage elsewhere.

While the problems are generally recognized, the solutions are not. There exists a range of interpretations as to what is meant by native 'involvement' in school programs. Government officials, native organizations, educators and native professionals tend to define it in different terms, while the native communities tend to suggest different approaches for different locations. It may be that different mechanisms may be required to meet each particular need.

4.4 Study Findings

4.4.1 Discussion

A point form listing of the major findings of this study regarding curricula and resources for native students, is provided later in this sub-section. It is noted here, that the issue of appropriate school programs for native children is only a portion of a larger and more complex matter. Many of the respondents to the study questionnaires considered that locally appropriate programs are a natural product of a school that has established an effective relationship with the native communities it services. Comments from native professionals and organizations were more concerned with the nature of the relationship, than with specific program requirements. That relationship is one where the school functions as an element of the native communities' social and economic development objectives, and would be characterized by the following:

- school resources and facilities would be available as community resources. This involves the organizational and professional capabilities of the school staff as well as the physical plant.
- school administration and programming would take into account the particular needs of the local community. This may or may not require an element of local native control over the school.
- school programs would be the product of a joint school/community/ exercise. This would involve a considerable effort by the school to obtain community input.
- the school and the community would work together in developing the interest of native children in obtaining a formal education. This is seen as requiring the involvement of the parents in the classroom activities.
- teachers hired by the school would have the special skills and knowledge that are considered necessary for teaching students that come from a native culture. This may or may not require the hiring of native teachers.

These characteristics are necessary to ensure that appropriate and locally relevant curricula and resources are developed for native students.

Within this framework, there is a large degree of consistency between members of the education system and natives, regarding the specific objectives held for native programs in the schools. Both teachers and native parents identified a basic need for the programs to provide the native student with the capability to successfully compete in the "white man's world". Thus, academic standards are to be maintained.

A positive self-image is to be fostered in native students. Student dropout and absentee rates are to be lowered. Emphasis was also placed on the need for programs at the primary and pre-school levels to help native children in their transition to a different cultural environment.

However, these objectives were not considered to require any denial of the students' cultural heritage. Comments received from both teachers, and native professionals and parents suggested that a meaningful and comprehensive portrayal of native history, present society and accomplishments will provide the students with a basis upon which to deal with the outside world. Many natives emphasized that their heritage is reflected in the native language. One quarter of the native community respondents to a study questionnaire felt that the schools should play a role in the preservation of native languages.

Although the objectives are clear, the specific mechanisms by which they may be reached are not. It is generally agreed among the questionnaire respondents that the key is motivated and empathetic teachers who are capable of dealing directly with native parents and community representatives. However, teachers are in need of native oriented resources, curriculum guidelines and advice on the development and implementation of school programs in co-operation with native communities. This study has identified a number of examples where teachers have developed their own materials. In some cases these materials represent the product of several years of significant effort. Further support, particularly at the district level, where the need is district-wide, was suggested by a number of respondents. District superintendents generally recognize that there is a need for special initiatives in regard to native students, however they tend to consider it a school matter. Another mechanism to foster the development of appropriate programs, is provincial-level funding and support of community education initiatives. Government funding programs are available, whose objectives closely coincide with those of the native communities. However, these programs are insufficiently accessed by those communities. Those programs require a considerable amount of effort and organizational capability on the part of communities, in order to obtain funds. In the case of many communities, this requires the direct support and facilitation of community efforts to obtain funds under the program. Provincial-level support can also be provided in terms of providing certain resource materials and curriculum guidelines and other advisory documents for the use of teachers. This material must be of a general nature to be applicable across the province, and as such must be supplemented by locally developed materials that reflect local cultural, historical and linguistic characteristics.

Teachers at federal and band operated schools tended to involve the native community in various stages in the development and delivery of programs. Provincial teachers appear to emphasize community input in defining the need for a program. From that point on , provincial programs tend to be developed, delivered, and evaluated entirely in-house. It should be noted however, that federal and provincial schools operate within substantially different frameworks. The federal Department of Indian and Northern Affairs endorses the concept of Indian bands obtaining control of schools on the reserves, subject to the maintenance of certain education standards. The provincial policy and program framework is concerned with the further development of the existing system, in order to allow groups such as natives to take fuller advantage of the education services available. The existing structure of school boards, school authorities, curriculum requirements, and program funds is considered to provide sufficient scope and flexibility for effective local native participation in the system.

The consultant group identified a high degree of support in the native community for those programs that had resulted from community involvement in their development, or that had been implemented after a formal acceptance or approval had been obtained from the native community. Programs at the Elizabeth School in Grand Centre, Crowfoot School in Cluny, Dene Tha' Community School in Chateh and the Plains Indian Cultural Survival School in Calgary are noteworthy examples.

In order to obtain such community involvement, it is necessary for schools to facilitate the process. It is necessary to take the matter to the community, as opposed to waiting for expressions of interest or concern to come to the school. Although native community respondents to one of the study questionnaires almost universally supported the development of special programs for native students when asked, 90% of provincial principals of schools with ten or more native students and no special programs, did not report receiving any requests for such programs. Further, approximately half of those community members who stated that they were not involved in any school program expressed a desire to become involved.

A number of the instances identified by this study where natives were involved in the development of the programs, involved cases where teachers or other school officials had promoted contact with local or regional native representatives.

The two ICAN program components have a number of the characteristics identified by this study as being required of successful native programs. The ICAN materials are well-structured and comprehensive. They provide regionally relevant resource materials on natives, and provide guidance to the teacher on the implementation of the program. The ICAN programs are actively supported by the Northland Division, and are co-ordinated with other programs such as Early Childhood Services, and use of facilitators in support of teacher activities and the use of local natives as teacher aides. Thus, ICAN appears as a well planned component of a range of district-level initiatives designed to meet the particular needs of native students in the district.

4.4.2 Major Study Findings

The major study findings are grouped below according to the topics of inquiry defined by the terms of reference.

Applicability of the Northland School Investigation Findings

Major Finding 1 The conclusions of the Northland Investigation Committee regarding the present level of development of native oriented school programs in the Northland Division and the needs for further development, are applicable to the rest of the province.

Programs and Resources in Use

Major Finding 2 A total of 84 native programs were identified in use at 60 provincial schools. Three schools reported Alternate School Programs, eleven had Native Language and/or Culture Courses, seventeen had ICAN Programs, three had English as a Second Language Programs, twenty-eight had Course Adaptations and four schools sponsored Short-Term Events.

Major Finding 3 A total of 46 native programs were identified in use at 16 federal or band operated schools. Two schools identified Alternate School Courses, ten had Native Language or Culture Courses, two had English as a Second Language Programs, eight had Course Adaptations and one school reported a Short-Term Events Program.

Major Finding 4 The majority of provincial schools with 10 or more native students (141 out of 201 schools) do not have any native content courses or programs in the school.

Major Finding 5 The majority of federal or band operated schools surveyed (16 out of 22 schools) reported native content courses or programs in use.

Major Finding 6 The 11 provincial schools offering native language and/or culture courses or a native studies program varied in the percentage of native students enrolled in the school from 18 to 100 percent. Half of those schools had over 50 percent native enrollment.

Major Finding 7 Adaptations of Alberta Curriculum courses to include native content were reported in 28 provincial schools, half of which adapted more than one course.

Major Finding 8 Substantial work has been done to develop curriculum and teaching materials by the Northland School Division (grade 1 ICAN Program), the Ben Calf Robe Program of the Edmonton Separate School Board (Language Arts, Social Studies and Religion) and the Plains Indian Cultural Survival School of the Calgary Public School Board (Social Studies and Language Arts).

Major Finding 9 Most teachers of native content units or courses feel limited in their success, by a lack of knowledge regarding suitable resource materials and/or their access to them.

Major Finding 10 Most full courses were Native Language/Culture courses and the remaining programs were primarily constituted of units of shorter term projects or events.

Process of Program and Resource Development

Major Finding 11 There exists a consensus among government officials and native respondents that natives should be involved in the development of curricula and resources, and in the delivery of education programs to native children.

Major Finding 12 There exists a number of school and native community initiatives in the development of programs and resources for native children. These initiatives tend to take place in isolation from one another, and the majority of them do not utilize provincial funding programs or other services.

Major Finding 13 There exists a consensus among school staff that supportive and actively involved natives from the community are needed for the successful delivery of education programs for native children, and that the lack of such involvement is often a limiting factor.

Major Finding 14 There exists a consensus among representatives of native organizations and native professionals, that the development of appropriate curricula and resource material is one of a broad range of developments required of the education system to meet the needs of natives.

Major Finding 15 There exists a consensus among representatives of native organizations and native professionals that special curricula and resources should take into consideration and reflect the native community's development objectives, through the teaching of locally needed skills to native students.

Major Finding 16 Most native Language/Culture courses were developed by teachers working in isolation from others involved in the same endeavour.

Major Finding 17 Initiation of a native Language/Culture course was usually due to the school principal. In a number of schools, native parents became interested in a course once they became directly involved some time after the course's initiation.

Major Finding 18 Most native parents interviewed (77.5 percent) indicated that they had not been involved in the development of those native programs currently in use.

Major Finding 19 Many native parents that were not involved in native program development and delivery (46 percent of those not involved) expressed a desire to participate. In particular, interest was expressed in participating directly in program delivery, sitting on committees, attending meetings, participating in discussions, providing advice and acting as resource persons.

Major Finding 20 Most native parents interviewed (67.6 percent) knew of the native content in courses or programs that were taught in the schools their children attended. Support for the courses or programs was almost unanimous among native parents (90.6 percent of those interviewed felt that the courses or programs were needed).

Further Initiatives

Major Finding 21 There exists a consensus among the native respondents that there is a need for more, and more appropriate native oriented resource materials, increased teacher training in native and cross-cultural education, and an increased local orientation to the curricula.

Major Finding 22 There exists a consensus among native professionals that pre-school and primary grade native students in particular are in need of special measures, in order to allow them to successfully participate in the school system.

Major Finding 23 There exists a general desire among the native respondents that native children obtain an academic quality of education at least equal to that available elsewhere in the province.

Major Finding 24 There exists a consensus among native professionals that a unique native 'way of thinking' must be accommodated in the programs for native students, and that the basic objective of native education must be to support the development of the native students' positive self-image.

Major Finding 25 There exist provincial policies and provincial funding programs whose education objectives generally match those expressed by the native community.

Major Finding 26 Appropriately organized and actively supported native community organizations are often necessary in order to access provincial funding programs.

Major Finding 27 Outside of the Education North program, the grade 1 ICAN program in the Northland School Division, and the Calgary and Edmonton School Districts, there exists little active provincial or district level funding of special programs for native children is not actively facilitated and promoted by government agencies.

Major Finding 28 There is a lack of policy at the district level, in that 41 of 46 provincial school superintendents surveyed indicated they had no district policy regarding the development of programs for native students.

Major Finding 29 Native Communities support the teaching of native culture in the schools. Almost all native residents interviewed (95.1 percent) thought that native history should be taught. There was a high level of support for the teaching of native arts and crafts (90.1 percent), literature (87.3 percent), language (78.9 percent), sports (71.8 percent), and music (71.1 percent). Approximately half of those interviewed did not support the teaching of historical native values in schools.

Major Finding 30	There exists a consensus among native respondents, that the native culture taught in the schools should pertain to the local area, and that the native language taught should be in the local dialect.
Major Finding 31	The majority of native parents interviewed (81.7 percent) believed that additional programs and/or resources were needed for native students. Of those parents who responded, additional programs were suggested by 48.8 percent, while additional materials, and additional staff and/or resource persons were suggested by 31.7 and 20.7 percent respectively.

4.5 Recommendations

The terms of reference for this study required the consultant group to develop recommendations regarding suggested initiatives that may be taken at the provincial level, in the area of curricula and resources for native students. The recommendations that follow therefore are restricted to provincial initiatives, and to course curricula. They do not cover related issues in the area of native education, or identify initiatives that may be taken at the district or school level. These other topics are discussed elsewhere in this report. The recommendations are grouped according to their short-term or long-term nature.

This study and these recommendations were developed for consideration by the Curriculum Policies Committee of the Government of Alberta. The following recommendations concern provincial government initiatives, that may be taken within the existing provincial jurisdiction over the education of Natives. No suggestion is made or implied, regarding provincial initiatives that may be made in regard to the federal school system concerned with the education of status Indians.

Short-Term Initiatives

Recommendation 1 Provincial goals and objectives in regard to the education of natives of Alberta should be clarified and affirmed in the form of a public statement at the ministerial level.

There appears to be a need for a high-level provincial statement regarding the province's desire to have native individuals and organizations take full advantage of the services available. This would provide an encouragement to native communities to pursue provincial education funds. The statement would also establish natives as a possible recipient of such funds. The statement would also need to deal with the concerns of status Indians regarding federal and provincial roles in their education. This is considered necessary before active support of provincial objectives can be obtained from status Indians at the provincial level.

Recommendation 2 Alberta Education should take an active role in informing native communities and professionals regarding the availability of and requirements for the obtaining of provincial funds to support the local development of education programs for native students.

The objectives of existing funding programs are very similar to the education objectives held by native communities. Despite this the programs are not taken full advantage of by native groups. Once a Ministerial statement regarding provincial policy has been made, it would be of value to publicize these programs in native periodicals, and provide suitable information packages to various natives and communities.

Recommendation 3 Alberta Education should encourage Social Studies teachers with native students in their classes, to utilize the new social studies curriculum as a vehicle for teaching about native culture.

It appears that native parents would prefer the further establishment of separate courses on native culture. However, the constraints of timetabling, program development requirements, teacher availability etc., make it more practical to develop Social Studies course adaptations. Exceptions to this would occur where the number of native students and/or the availability of outside support and resources warrant more extensive initiatives.

Recommendation 4 Alberta Education should review the recommended and required learning resources for the Social Studies curriculum, in order to establish the accuracy and appropriateness of their reference to native peoples.

Native professionals, organizations and communities all expressed a concern regarding the way in which Natives are portrayed in standard school materials. Negative, superficial, demeaning and/or inaccurate references are seen as having a significant effect on the native students' view of themselves and their heritage. This recommendation has essentially been accomplished, with the 1982 publication of the report Native People in the Curriculum.

Recommendation 5 Alberta Education should re-publish the 1975 document Natives of North America, Selected Bibliography for Native Studies Programs, and make it easily available to teachers involved with native programs, courses or units.

The majority of teachers contacted for the purpose of this study, requested additional native resource materials or information on the availability of such material. The document noted above is considered to be a valuable source of such information, yet its existence was not widely known.

Recommendation 6 Alberta Education should establish some form of periodic communication such as a journal or newsletter, which would provide teachers of native programs with information regarding available resources, developments of interest, key people working in the area, etc.

Programs and resources specifically designed for application with native students in Alberta have been developed by various jurisdictions and schools. Some of these represent the outcome of significant efforts, and would be a valuable reference for other teachers. Despite this, teachers are presently largely unaware of each other's activities in this area. Examples of materials that should be publicized in this manner include: Cree language programs at C.J. Schurter and Kinuso Schools, the Grade 1 ICAN program, the Ben Calf Robe program's Curriculum Guide and Resource Book, the St. Mary School's Hunter Training Course, and the Plains Indian Cultural Survival School's Social Studies teaching outline. References can also be made to organizations that can be of assistance, such as the Alberta Teacher's Association and the Alberta Native Teachers Society.

Recommendation 7 Where necessary, Alberta Education should provide funds for the development of those materials identified in the periodic communication into a publishable form and for their printing.

The consultant group was provided with a number of examples of locally developed materials designed for native students. Many of these materials, while being a valuable source of information and ideas, have not been put into a finished format that would make them more valuable to other educators.

Long-Term Initiatives

Recommendation 8 Alberta Education's basic goal in the support and development of native oriented courses and resources, should be towards the development of a positive self-image by native students, that would provide a basis for the students' participation in today's society.

This recommendation corresponds to the Alberta Goals of Education. It is particularly important in the case of native students, to develop a positive attitude towards native history and culture in order to overcome a continually reinforced negative image. It is apparent that requests for the learning of native culture and language are not motivated by a desire on the part of natives to become isolated from the rest of society, but are seen as providing support to native participation in the majority society.

Recommendation 9 For native students showing limited proficiency in English, Alberta Education should develop guidelines for the adaptation of Language Arts.

The guidelines should address the teaching of English as a second language and the enrichment of limited English vocabularies. The priority target is the primary grades, although the problem does exist at both the elementary and junior high school levels. Limitations in English can affect the students' progress and can result in age-grade retardation. In turn age-grade retardation is a significant factor in discouraging students' interest in continuing with a formal education.

Recommendation 10 The Language Services Branch of Alberta Education should evaluate available materials for teaching English as a Second Language, and develop recommendations as to which materials should be used with native students in Alberta.

Ginn and Co. "Core English" materials, and the English as a Second Language resources developed by the Department of Northern Saskatchewan, Academic Education Branch should be included in the evaluation. The need for increased teaching in the area is recognized particularly by school superintendents and native professionals. However, this study does not identify a great deal of activity in this area.

Recommendation 11 Alberta Education should develop an Elementary Cree Curriculum to parallel the Elementary French Curriculum, for use in schools where the teaching of a native language is supported by the local native community.

There appears to be an interest in learning a native language on the part of native students at the elementary level. Such a curriculum should be implemented only where there is an identifiable community interest in the teaching of native languages, and where there are no problems regarding student proficiency in English. The Language Services Branch should draw on the experience of those schools identified in this report as providng Cree language instruction and should obtain the assistance and involvement of natives professionally involved in this area, such as Dr. Anne Anderson, Emily Hunter, Matilda Brerrton and Sister Bernadette Gautreaux.

Recommendation 12 The Curriculum Branch of Alberta Education should develop outlines of options that will provide a native orientation to the Social Studies program.

The outlines should contain for each grade level, information on suggested topics, objectives, and resources. The options should together constitute a sequential development, in order to avoid repetition between grades. The Curriculum Branch should draw on the experience of those schools identified in this study as providing adapted Social Studies programs such as Ponoka Elementary School, J.F. Dion School, St. Pius X School (Ben Calf Robe Program), Plains Indian Cultural Survival School, and the

Frog Lake (Napayo) School. The Branch should also obtain assistance and involvement of natives professionally involved in this area.

Recommendation 13 Alberta Education should develop information and advisory materials regarding strategies that may be followed in the joint school/community development of programs and resources for native students.

It appears that teachers and native communities share similar objectives in regard to measures required by native students. However, teacher initiatives are often met with suspicion or apathy from the native community and the interested community residents often do not know the potential for dealing with the education system. As a result of this lack of communication and understanding, many well-intentioned programs have failed. Reference materials on how the school and the community can together develop and deliver locally desired and relevant programs and resources, are therefore required.

Recommendation 14 Alberta Education should utilize the approaches successfully employed with the Education North Project, in the delivery of other provincial education programs to natives.

Programs such as Early Childhood Services, Compensatory Component of the Educational Opportunities Fund, and the Community School Program can be of value in meeting the educational needs of native communities. Many communities are not aware of their existence, and in many cases would not have the resources necessary to access the funds that these programs provide. The approach of the Education North Project, in providing support directly to native community organizations through the use of facilitators, should allow these communities to take greater advantage of available funds. The facilitators would also assist in the development of native community organizations that are able to provide meaningful input and involvement in the local development of native education programs. Such facilitators may also be made available to schools on request. It is important that these facilitators be directly experienced in the area of native education. Where possible, the facilitators themselves should be native.

Recommendation 15 Alberta Education should take measures to ensure that suitable references to native peoples are contained in the recommended and required learning resources for the Social Studies curriculum.

Once the accuracy and appropriateness of native references in the Social Studies resources have been established pursuant to Recommendation 4, then it will be necessary to take measures to ensure that corrections are made. Resources can be deleted from the list, new resources surveyed and added, modifications can be made to existing materials.

Recommendation 16 Alberta Education should support the further development of native oriented courses and resources in the areas of school preparedness training, vocational education, career counselling, and remedial programs.

In addition to the teaching of native languages and culture, and English as a Second Language, these areas were also identified by native repondents as being needed. Programs established in these areas should all reflect the unique needs of the native student. For example, school preparedness training programs should take into account children coming from isolated situations. Vocational education for native students should start in junior high school and should reflect the occupational requirements and interests of the local native community.

Recommendation 17 Alberta Education should support the necessary background research to establish whether or not there exist psychological and sociological parameters that must be provided for, in the development of native oriented courses and resources. If such parameters are identified, then reference materials should be developed as to how they should be accommodated in school programs.

Reference has been made in the study reports to a "native way of thinking". Some native respondents considered that any efforts to deal with the native child, should take into account this basic difference to other students. It is necessary to establish the nature of those differences, and their implications for the public school system, in as specific terms as possible.

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APPENDIX 1

Terms of Reference

A STUDY OF
SCHOOL PROGRAMS FOR
ALBERTA NATIVES

A Request for Proposals

The Curriculum Policies Committee, which is advisory to the Minister on matters relating to the curriculum of public schools, is sponsoring a study of native Education programs and learning resources. The problem the study is intended to resolve is whether there should be special educational programs for Alberta native students.

The project will include both a questionnaire survey of all jurisdictions and a follow up visitation to a sample of schools and districts. The contractor will be expected to formulate the questions based on the areas of interest expressed by the Department. The study will be carried out by a contractor using native assistants to conduct the field research.

The study is to be completed by May 31, 1982 and should provide answers to the following questions:

1. Are the findings of the recently completed Northland School Division investigation applicable to the rest of the province?
2. What special kinds of curricula are in use in Alberta with native students? How successful are these programs and resources?
3. How have these materials and courses been developed? Are some methods more successful than others?
4. What recommendations should be made to the Minister regarding new initiatives by the province in this area?

This project is an extremely important one in view of the serious problems which appear to be associated with native education in this province.

The Board has the following expectations with respect to the study:

1. Timelines
   - 1.1 Proposals should be submitted to the Director of Curriculum no later than December 21, 1981.
   - 1.2 The Steering Committee will select a research director for the project by January 4, 1982, or as soon as possible thereafter.
   - 1.3 A contract will be finalized by January 15, 1982.
   - 1.4 The study will be completed and a final report submitted to the Board by May 31, 1982.

2. The study will be carried out by a research director who will employ a number of native field assistants to conduct on-site visits, teacher interviews, etc.

3. The study must be comprehensive in that it covers the bulk of schools, reserve and non-reserve, in which native programs and materials are being used.

4. The primary method of gathering data must be site visits by the native research assistants. Other methods may be proposed by the researcher.

5. In addition to an inventory and evaluation of existing courses, programs and learning resources for Alberta natives, the Board is also interested in obtaining information about these matters where programs, etc. have failed and have been discontinued.

6. The Board is interested in having a limited number of case studies included in the final report so that both successful and unsuccessful practices may be more fully documented.

Proposals for the Native Programs Study are invited from interested parties. The format of proposals should follow or be similar to that outlined in the attached document, and should include a project budget.

For further information, please contact Dr. R. Scrimshaw, Chairman of the Ad Hoc Committee on Native Education, phone Calgary 231-9082.

G.H. Bevan
Chairman
Curriculum Policies Committee

I.D. Systems Ltd.
Telephone Questions for
Provincial School Superintendents
February, 1982
(complete one form for each superintendent)

- the objectives of the telephone conversations with Provincial Superintendents are; 1) to identify the schools to be inventoried and obtain permission to contact the principals 2) to obtain any relevant background information at the district level, that will be of use during the evaluation phase.

- it is assumed that the best expression of public school curriculum 'policy' at the district level, is in terms of the budgetary process followed in allocating funds for the various school programs. This assumption is reflected in the following questions.

1. Are you aware of any schools in your jurisdiction that have 10 or more Native (Indian or Metis) students enrolled at the present time?

   If yes, continue
   If no, terminate call with thanks. _______

2. Do you have any policy at the district level regarding the education of Natives? If so, please describe:

   ____
   ____
   ____
   ____
   ____

3. What do you perceive as the needs for special Native educational programs in your district? These needs may or may not be covered under your present policies. ____________________

   ____
   ____
   ____
   ____
   ____

4a) Are any special measures taken at the district level for Native students? For example, course modifications or special learning resources provided by the district.

____

____

____

b) Are any funds allocated at the district level specifically for Native students?

____

____

5. If special measures are taken by the district, (other than simply allocating funds for the purpose to the schools), can you refer me to the person in the district who is responsible for these measures?

Name: ________________________________

Title: ________________________________

Phone: ________________________________

NOTE: Any referral obtained here will be followed up with a telephone call.

6. a) How much money, if any, do you allocate out of your budget specifically for Native programs? School-based budgeting __________ (Go to #7)

81-82 ________________________________

82-83 ________________________________

b) Do you receive any additional funds from other government agencies specifically for Native students or programs? Examples may be the Metis Betterment Fund, or federal funds for status Indians.

Name of Fund: ________________________________

____

Approximate Annual Contribution: ____________________

c) Do you receive any funds under Educational Opportunity Funding (E.O.F.), Special Education Funding, or Vocational Education Funding that is earmarked specifically for Native programs?

Name of the Fund: ________________________________

____

Approximate Annual Allocation for Natives: ____________________

7. Does the consultant group have your permission to contact the principals of schools in your districts containing 10 or more native students?

If yes, continue
If no, terminate call with statement that the consultants will pass on the superintendent's concerns to the Steering Committee.

Reason why permission refused: ____

____

____

8.

Principal	Name of School	Mailing Address

9. Are there any other individuals active in this area, that you would suggest the consultant contact? ______________________________________

____

____

____

Thank you.

I.D. Systems Ltd.
Telephone Questions for
Federal School Superintendents
February, 1982
(complete one for each Superintendent)

- the objectives of the telephone conversations with federal Superintendents are; 1) identify the schools to be inventoried and obtain permission to contact them 2) obtain any relevant background information at the district level, that will be of use during the evaluation phase.

- it is considered to be outside the terms of reference of this study to deal with policy matters associated with federally operated schools. Therefore, questions on this topic are not included here.

1. Are any special measures taken at the district level, for the education of Native children? NOTE: 'Special Measures' are defined here as programs or initiatives that are unique to your particular district. Examples can include special course modifications made by the district, or special learning resources provided by the district.

   If yes, continue
   If no, go to question 3.

2. Can you refer me to the person in your district organization responsible for these measures?

   Name: ______________________________

   Title: ______________________________

   Phone: ______________________________

   NOTE: Any referral obtained here will be sent a copy of the Native Program Description questionnaire for completion.

3. What do you perceive as the needs for special Native educational programs in your district? These needs may or may not be covered under your present activities. ______________________________

   ____

   ____

   ____

   ____

4. Does your district or anyone within your district take any active role in the development of special curricula to meet the special needs of your area? If so, please describe: ______________________________

   ____

   ____

5. Does the consultant group have your permission to contact the principals of schools in your district?

If yes, continue
If no, terminate call with statement that the consultants will pass on the superintendent's concerns to the Steering Committee.

Reason why permission refused: ______________________________

____

____

6.

Principal	Name of School	Mailing Address

7. Are there any other individuals active in this area, that you would

suggest the consultants contact? ______________________________

____

____

____

Thank you.

NATIVE PROGRAMS OVERVIEW

QUESTIONNAIRE

Name of Principal ______________________________
Name of School ______________________________
School Address ______________________________
______________________________ Phone: ____________

Grades ______ to ______

This questionnaire is part of Phase I of the study. Its principal objective is to develop a detailed inventory of all Native education programs in the Province of Alberta. Please refer to the sheet entitled, "Outline of Study of School Programs for Alberta Natives" for further information.

For the purposes of this study, the following definitions are being used:

- 'Native' is defined as Indian, Metis or Non-Status Indian.
- 'Program' is defined as including special curricula, program modifications, teaching native languages and culture, specially designed resource materials, special efforts taken at the teacher's own initiative to deal with the needs of native children in the classroom, and other unstructured and less formal initiatives.
- 'Native Program' is defined as a program directed towards Natives, not a program having Native content directed towards non-Natives.

We appreciate your assistance in completing this questionnaire and in seeing that the Native Program Description forms are completed. See Question 6 in this questionnaire for further details.

Questions?

Call Ann Harvey in Edmonton at 467-2600.

Please return completed forms to:

Harvey Social Research Ltd.
Springwood Business Centre
363 Sioux Rd.
Sherwood Park, Alberta
T8A 4H2

by March 8, 1982.

1. Total student school enrollment as of February 1, 1982 ________________

2. No. of students who are Status Indian __________ *(Estimate where necessary)*
No. of students who are Metis or Non-Status Indian __________
Total Native Students __________

3.A. Have you had any requests for alternate education programs or learning resources for native students in your school?

No ____ (Go to #4)
Yes ____ → From whom? 1. ______________________________
2. ______________________________

B. Are there limiting factors in responding to requests for native programs?

Yes ____ *(Explain below)* No ____ (Go to #4)

1. ____

2. ____

3. ____

4. Do you include any resources or courses especially for native students in your school program at present?
Please check all those that apply below and note the source of funds, if any.

Subject Area		Special Resources Only	Alternate Course or Program	Teaching in the Native Language	Source of Funds[1]
Language Arts	Gr. 1-3				
	4-6				
	7-9				
	10-12				
Mathematics	Gr. 1-3				
	4-6				
	7-9				
	10-12				
Science	Gr. 1-3				
	4-6				
	7-9				
	10-12				
Social Studies	Gr. 1-3				
	4-6				
	7-9				
	10-12				

---

[1] Funds refers to the cost of developing or acquiring special materials or programs. Examples of fund sources include EOF, Special Education, Federal funds, etc.

4. cont'd ...

4. cont'd

Subject Area			Special Resources Only	Alternate Course or Program	Teaching in the Native Language	Source of Funds
English As A Second Language	Gr.	1-3	______	______	______	______
		4-6	______	______	______	______
		7-9	______	______	______	______
		10-12	______	______	______	______
Fine Arts	Gr.	1-3	______	______	______	______
		4-6	______	______	______	______
		7-9	______	______	______	______
		10-12	______	______	______	______
Practical Arts	Gr.	1-3	______	______	______	______
		4-6	______	______	______	______
		7-9	______	______	______	______
		10-12	______	______	______	______

Other e.g. Options
(Please Fill In)

Subject	Grade Level(s)				
______	______	______	______	______	______
______	______	______	______	______	______
______	______	______	______	______	______

5. Do you have any programs or materials in development now that might be used next fall? If so, please explain briefly below including subject area, grade level and type.

____

____

____

6. *For each of the Resources, Courses or Programs for Native Students that you checked in Question 4, please complete the attached brief outline (Native Program Description). You may wish to ask a member of your staff or a teacher who has been directly involved in each of the "programs" to complete a form for that specific "program". (Three forms are provided. Please xerox additional forms if necessary.)*

7. General Comments

____

____

____

____

THANK YOU VERY MUCH FOR YOUR ASSISTANCE.

APPENDIX 5

NATIVE PROGRAM DESCRIPTION

QUESTIONNAIRE

One of these forms should be completed for each Native education program and set of learning resources in the school.

Name of Respondent ______________________________
(please print)

Native program descriptions will be used to develop an inventory of programs in the Province of Alberta. For further information, please refer to the sheet titled, "Outline of Study of School Programs for Alberta Natives." Each school principal has a copy of the information sheet. It is not required in order to complete your program description.

For the purposes of this study, the following definitions are being used:

- 'Native' is defined as Indian, Metis or Non-Status Indian.
- 'Program' is defined as including special curricula, program modifications, teaching native languages and culture, specially designed resource materials, special efforts taken at the teacher's own initiative to deal with the needs of native children in the classroom, and other unstructured and less formal initiatives.
- 'Native Program' is defined as a program directed towards Natives, not a program having Native content directed towards non-Natives.

Questions?

Call Ann Harvey in Edmonton at 467-2600.

Teachers: Please return completed program description forms to the school principal.

Principal: Please return the completed forms to:

Harvey Social Research Ltd.
Springwood Business Centre
363 Sioux Rd.
Sherwood Park, Alberta
T8A 4H2

by March 8, 1982

Name of School ______________________________

School Address ______________________________

____

Grades _____ to _____

1. Which of the following applies to your native "program?"

_____ resources have been created or acquired especially for this program

_____ the course has been modified or created especially for native students

_____ instruction takes place in the native language (part-time or full-time)

_____ other ______________________________
(please fill in)

____

2. Subject Area(s)

Subject Area(s)	Grade Level(s)
______________________________	________________
______________________________	________________
______________________________	________________

3. How many native students are or have been involved in the "program" in the '81-'82 school year? ____________________

4. What staff and resource people are involved in the program or use the resources and what language do they use?

	Check If Applicable	Language of Instruction
teacher	______	______________________________
teacher aide	______	______________________________
resource people:		
native parents	______	______________________________
elders	______	______________________________
other native people	______	______________________________
other:		
__________________	______	______________________________
__________________	______	______________________________

5. Please check from the following list of objectives those that apply to the program or use of resources.

Objectives	Check If Applicable
1. To curb the drop-out rate among native students.	______
2. To reduce absenteeism of native students.	______
3. To increase interest of native students in learning.	______
4. To provide materials relevant to the native culture.	______
5. To improve the self-concept of native students.	______
6. To improve academic skills of native students.	______
7. To improve vocational skills of native students.	______
8. To improve social or life skills of native students.	______
9. To provide a transition from the native language to English.	______
10. Other: __________________________ *(please fill in)*	______
__________________________	______

6. How many years have the resources or the courses been in use?

____

7.a. Please check the types of developed or acquired learning resources to which you have access.

Type of Resource	**Developed By You**	**Other Source**
i. course outline or description (curriculum guide)	______	______
ii. other teaching resources	______	______
iii. learning resources (student)	______	______

b. Are the learning resources written in

______ English

______ other ______________________________
(please fill in)

c. Are the developed or acquired learning resources available for duplication? ______ No (Go to #8)

______ Yes (Go to #7d)

d. Would you agree to having your name on a widely circulated list as a source of learning resources for native people?

______ Yes ______ No

8. General Comments:

____

____

____

Name of Respondent ____________________
(please print)

School Position ____________________

School Phone ____________________

THANK YOU VERY MUCH FOR YOUR HELP!

LIST OF SCHOOLS CONTACTED BY CONSULTANTS

Provincial Schools

Alex Taylor Elementary School, Edmonton
Anne Fitzgerald Elementary School, Edmonton
Archbishop O'Leary High School, Edmonton
Arrowwood School, Arrowwood
Ashmont Elementary School, Ashmont
Ashmont Secondary School, Ashmont
Assumption School, Grand Centre
Atikameg Sovereign School, Atikameg
Balwin Jr. High School, Edmonton
Bassano School, Bassano
Beacon Hill Elementary School, Fort McMurray
Belmead Elementary School, Edmonton
Bishop Grandin School, Calgary
Bishop Routhier School, High Prairie
Bonnyville Centralized High School, Bonyville
C.J. Schurter Elementary School, Slave Lake
Cadotte Lake School, Cadotte Lake
Caernarvon Elementary School, Edmonton
Calling Lake School, Calling Lake
Camilla School, Riviere Qui Bapre
Canyon School, Pincher Creek
Cardston Elementary School, Cardston
Cardston Junior High School, Cardston
Cardston Senior High School, Cardston
Carole Bannister School, Faust
Carseland School, Carseland
Caslan School, Caslan
Central Elementary School, Lac La Biche
Central Elementary School, Edson
Chipewyan Lakes School, Athabasca

Cluny Bow Valley School, Cluny
Conklin School, Conklin
Crescent Valley School, Hinton
Darwell School, Darwell
Dr. Karl A. Clark Elementary School, Ft. McMurray
Dr. Mary Jackson School, Keg River
Dr. Swift Junior High School, Lac La Biche
Drumheller Composite High School, Drumheller,
Duffield School, Duffield
Dunluce Elementary School, Edmonton
E.G. Wahlstrom School, Slave Lake
E.W. Pratt School, High Prairie
Eastwood Elementary & Jr. High School, Edmonton
Ecole Notre Dame Jr. High School, Bonnyville
Edwin Parr School, Athabasca
Elizabeth School, Grand Centre
Elizabeth Seton School, Edmonton
Elbow Valley Elementary School, Calgary
Elk Point Elementary School, Elk Point
Evansdale Elementary School, Edmonton
Evergreen School, Edson
Exshaw School, Exshaw
F.G. Miller Jr-Sr High School, Elk Point
F.P. Walshe School, Fort MacLeod
Fairview School, Calgary
Father Leo Green School, Edmonton
Fleetwood-Bawden School, Lethbridge
Fort Chipewyan Public School, Fort Chipewyan
Fort McMurray Composite High School, Fort McMurray
Frank Spragins Elementary School, Fort McMurray
Fort MacKay School, Fort MacKay
Fort Vermilion Public School, Fort Vermilion
G.R. Davis Elementary School, Fort MacLeod
Garden Creek School, Fort Vermilion
Gleichen Elementary Public School, Gleichen
Glen Avon Protestant Seperate School, St. Paul

Glenhill School, Glenwood
The Good Shepherd School, Fort McMurray
Grand Centre High School, Grand Centre
Grande Cache Elementary School, Grande Cache
Grande Cache High School, Grande Cache
Grande Prairie Composite School, Grande Prairie
Grouard Public School, Grouard
H.A. Gray Elementary & Jr. High School, Edmonton
H.E. Beriault School, Edmonton
Hamilton Junior High School, Lethbridge
Heinsburg School, Heinsburg
High Level Public School, High Level
High Prairie Elementary School, High Prairie
Hillside Jr-Sr High School, Valleyview
Hillside School, Grande Prairie
Holy Cross Elem-Jr. High School, Calgary
Holy Cross School, Edmonton
Holy Cross RCS School, Grande Prairie
Homesteader Elementary School, Edmonton
Hythe Elementary School, Hythe
Inglewood Elementary School, Edmonton
J.F. Dion School, Sputinow
J.A Turcotte O M I Elementary School, Fort McMurray
J.A. Williams High School, Lac La Biche
J.J. Bowlen School, Edmonton
Janvier School, Chard
Jean Baptiste Sewepagaham School, Fox Lake
Joussard School, Joussard
Jubilee Jr. High School, Edson
Kateri School, Trout Lake
Katherine Therrien School, Edmonton
Kinuso School, Kinuso
Kitaskinaw School, Winterburn
L.Y. Cairns Vocational School, Edmonton
Lafond School, Lafond
Lakeview School, Lethbridge
Lakedell School, Westerose

Lawton Junior High School, Edmonton
Lethbridge Collegiate Institute, Lethbridge
Loon Lake School, Red Earth Creek
Lorelei Elementary School, Edmonton
McCauley Elementary & Jr. High School, Edmonton
McDougall Elementary & Jr. High School, Edmonton
Magrath Elementary School, Magrath
Magrath Jr-Sr High School, Magrath
Malcolm Tweeddle Elementary School, Edmonton
Matthew Halton Community School, Pincher Creek
Mayfield Elementary School, Edmonton
Milo School, Milo
Mistassiniy School, Demarais
Montrose Junior High School, Grande Prairie
Mountain View School, Hinton
Nicholas-Sheran Elementary School, Lethbridge
Nordegg Elementary School, Nordegg
North Edmonton Elementary School, Edmonton
Norwood Elementary School, Edmonton
Nose Creek School, Grovedale
Notre Dame Elementary School, Bonnyville
Notre Dame School, Edmonton
Onoway Elementary School, Onoway
Onoway Jr-Sr. High School, Onoway
Our Lady of Assumption School, Calgary
Our Lady of Fatima School, Edmonton
Paddle Prairie School, Paddle Prairie
Park Meadows Elementary School, Lethbridge
Parkdale Elementary & Jr. High School, Edmonton
Parkdale School, Wetaskiwin
Parkside Elementary School, Grande Prairie
Pelican Mountain School, Desmarais
Peter Pond Community School, Fort McMurray
Plains Indian Cultural Survival School, Calgary
Ponoka Composite High School, Ponoka
Ponoka Elementary School, Ponoka

Ponoka Junior High School, Ponoka
Prairie River Elem-Jr High School, High Prairie
Prince Charles Elementary School, Edmonton
Queen Elizabeth School, Wetaskiwin
Racette Jr. High School, St. Paul
Raymond Elementary School, Raymond
Rich Lake School, Rich Lake
Riverdale Elementary School, Edmonton
Rocky Lane School, Fort Vermilion
Le Roi Daniels School, Calgary
Roland Michener High School, Slave Lake
Rosslyn Junior High School, Edmonton
Rundle Elementary School, Edmonton
Sacred Heart School, Wetaskiwin
Sacred Heart School, Edmonton
St. Alphonsus School, Edmonton
St. Andrew School, Edmonton
St. Andrews RCS School, High Prairie
St. Anne School, Calgary
St. Augustine School, Ponoka
St. Basil School, Edmonton
St. Benedict School, Calgary
St. Benedict School, Edmonton
St. Bernadette School, Edmonton
St. Catherine School, Edmonton
St. Clement School, Grande Prairie
St. Clare School, Edmonton
St. Dominics School, Cold Lake
St. Edmund School, Edmonton
St. Francis of Assisi School, Edmonton
St. Francis Xavier High School, Edmonton
St. James School, Edmonton
St. Jerome School, Edmonton
St. Johns Jr. High School, Fort McMurray
St. Joseph School, Wetaskiwin
St. Joseph Composite High School, Edmonton

St. Joseph School, Spruce Grove
St. Joseph's RCS School, Grande Prairie
St. Maria Goretti School, Edmonton
St. Mark School, Edmonton
St. Martha School, Edmonton
St. Mary Jr-Sr High School, Edmonton
St. Mary's Community School, Calgary
St. Mary's School, Lethbridge
St. Matthew School, Edmonton
St. Michael School, Calgary
St. Michael School, Edmonton
St. Michaels RCS School, Pincher Creek
St. Nicholas School, Edmonton
St. Patrick RCS School, Grande Prairie
St. Patrick School, Edmonton
St. Patricks RCS School, Taber
St. Paul Elementary School, St. Paul
St. Paul Regional School, St. Paul
St. Pius X School, Edmonton
St. Rose of Lima School, Calgary
St. Stephen School, Calgary
St. Stephens Catholic School, Valleyview
St. Theresa School, Wabasca
St. Vincent de Paul School, Calgary
St. William Primary School, Edmonton
Samuel Crowther School, Strathmore
Sherbrooke Elementary & Jr. High School, Edmonton
Sherwood Elementary School, Edmonton
Smith School, Smith
Spruce Avenue Elementary & Jr. High School, Edmonton
Standard School, Standard
Stony Plain Elementary School, Stony Plain
Stony Plain Jr. High School, Stony Plain
Sturgeon Composite High School, Namao
Sweetgrass Elementary School, Edmonton

Steele Heights Elementary School, Edmonton
Vera M. Welsh Elementary School, Lac La Biche
Victoria Comp. High School, Edmonton
Vilna School, Vilna
W.A Day Elementary School, Fort MacLeod
W.P. Wagner High School, Edmonton
Wellington Junior High School, Edmonton
Westglen Elementary School, Edmonton
Westminster Elementary School, Lethbridge
Westmount Elementary School, Strathmore
Wetaskiwin Composite School, Wetaskiwin
Wilson Junior High School, Lethbridge
Youngstown Elementary School, Edmonton

Federal Schools

Alexander School, Morinville
Alexis School, Glenevis
Bishop Piche' School, Ft. Chipewyan
Crowfoot School, Cluny
Eden Valley School, Longview
Ermineskin Elementary School, Hobbema
Ermineskin Primary School, Hobbema
Frog Lake (Napayo) School, Frog Lake
Godderham Day School, Duffield
Legoffe Day School, Beaver Crossing
Levern School, Glenwood
Morley School, Morley
Old Sun Primary School, Gleichen
Pakan Elementary School, Goodfish Lake
Peigan Elementary and Junior Secondary School, Brocket
St. Mary's School, Cardston
Standoff Elementary School, Standoff
Sunchild O'Chiese School, Rocky Mountain House

Ta Otha School Rocky Mountain House
Driftpile School, Driftpile
Fort MacKay School, Fort MacKay
Garden Creek School, Garden River
Janvier School, Chard
Jean Baptiste Sewepagaham School, Foxlake
Jean D'Or Prairie School, Jean D'Or Prairie
North Tall Cree School, Ft. Vermilion
South Tall Cree School, Ft. Vermilion
Upper Hay River Day School, Meander River

Band Operated Schools

Blue Quills School, St. Paul
Dene Tha Community School, Chateh
Kehewin School, Bonyville
Onchaminahos School, Saddle Lake
Peace Point School, Ft. Smith N.W.T.
Smallboy School, Robb

Name of Interviewer: ____________________

Phone: ____________________

Appointment: ____________________
date
____
time
____
place

ON-SITE INTERVIEW
WITH PRINCIPALS
re
Process of Development
of
Program/Courses with Native Content

School:

School Division:

Address:

Phone:

Interviewee:

Position:

I've been asked to follow-up the information on ____________________ (courses/program) you've already sent to the research consultants.

A. In terms of the process of development of ______________________________, (course/program) can you tell me in what stages you were involved. (Determine what role was played by the principal in each case.)

Development Stages Involving the Principal	Principal's Role
1. ____________________________ ____________________________	________________________
2. ____________________________ ____________________________	________________________
3. ____________________________ ____________________________	________________________
4. ____________________________ ____________________________	________________________
5. ____________________________ ____________________________	________________________
6. ____________________________ ____________________________	________________________

B. Was the native community involved in any parts of the development process? (If YES, go to #1. If NO, go to #4.)

1. Who were they? (Parents, committee, ad hoc group etc.)

2. What input did they have to the development process?

3. Can you identify any factors that encourage the involvement of native parents in course or program development?

(Go to C.)

4. Were there any particular reasons the native community was not involved in the development process?

C. How transferable would this course/program be to another school setting?

D. 1. What is your overall assessment of the course/program?

2. Are you planning to offer the course/program again next year?

E. Compared to other schools you've worked in, how does this course/program rate?

F. 1. What is the extent of the need for this type of course/program in your school?

2. Is the need being met now? (If YES, go to G.
   If NO, go to F.3.)

Yes_____ NO _____

3. What do you need to make this course/program really work?

G. Could you tell me who the native opinion leaders are in this school area?

Name	Address or other follow-up info.
____________________	____________________________
____________________	____________________________
____________________	____________________________
____________________	____________________________

H. Generally, would you say that the needs of native students are being met by the schools? (Ask for reasons behind opinion.)

I. Are there any other comments you would like to make?

J. (If interviewee has not been at the school long enough to know the answers to most of the questions)

Is there someone else I could talk to that would know more about some of these questions?

Name	Follow-up Info.
______________________	______________________________
______________________	______________________________

THANK YOU VERY MUCH FOR YOUR TIME!

Nused

APPENDIX 8

Name of Interviewer: ____________________

Phone: ______________

Appointment: ____________________
date

____
time

____
place

ON-SITE INTERVIEW

WITH TEACHERS

re

Courses with Native Content

Subject: Grade:

School: School Division:

ddress:

Phone:

nterviewee: Position:

We received a Native Program Description form completed last month and have asked your principal if we could ask you some further questions about

____________________.
("program")

XTENT OF USE

. A. Is the native content part of ____________________ the whole
(program)
course, or more like a teaching unit or special project in length?

B. What length of class time is that? (e.g. # hours, weeks, months)

Subject	Grade	A. Course/Unit/Project	B. Length of Time

. (If native language is spoken)

Could you clarify for me in what circumstances ______________ is used
(native language)
in this program?

3. What criteria are used for admitting students to this class?

4. (If resources/courses have been used before this year)

What changes have been made in the course/unit/project since last year?

Who made the changes?

What prompted the changes?

EXTENT OF DEVELOPMENT

5. You have noted that the native content part of your course was developed

by you — or — other source

by you

Is the outline written up

i) as a separate document

or

ii) would it be spread throughout your teaching notes?

i) (Separate document)---

Could you xerox a copy for possible use in building a native content curriculum option?

Yes ______ No ______

Could you give me a list of the major topics?

______________________ ______________________
______________________ ______________________
______________________ ______________________
______________________ ______________________
______________________ ______________________

other source

Could you give me the details of that source?

____
(title)

____
(access info. if published)

____

____
(date)

ii) (Spread throughout notes)

Could you give me a list of the major topics?

______________________ ______________________
______________________ ______________________
______________________ ______________________
______________________ ______________________
______________________ ______________________

6. I see that you have listed teaching and learning resources with native content developed by you/someone else. Could you tell me briefly what type of resources they are? (e.g. books, filmstrips, games, real objects etc. (Fill in below and ask for remaining categories of info.)

	Type of Resource	Commercial Name & Source (if any)	Recommended Use		Merits
			Grade	Subject	
i.					
ii.					
iii.					
iv.					
v.					
vi.					

(If any of the resources are developed by the teacher and could be xeroxed, request a copy for the possible development of a resource bank of native teaching resources. Show with an * above in the margin those resources of which you receive a copy.)

NATIVE STUDENT GAINS ATTRIBUTED TO USE

7. (Provide list of objectives and ask teacher to identify those that apply if not already provided.)

(Repeat for each of the objectives checked)

In your view does the course/unit/project seem to be helping to achieve the objective: ______________

______________________________ or
(read objective)

are there obstacles that make it difficult to achieve the objective?

(Ask for the basis for comments: e.g. observations tests, other comments etc.)

Objective # (See xerox copy of objectives)	Extent Course etc. Helps Achieve Objective	Obstacles Encountered	What Evaluation Method is the Basis for Comments?
___			
___			
___			
___			
___			
___			
___			
___			

PERCEIVED STUDENT NEED

8. A. Would you say the native students themselves feel a need for this native content course/unit/project? (Reasons behind a yes/no answer?)

B. Would you say the parents of the native students think there is a need for this native content course/unit/project?

9. Do you see the need for native students to have this native content or is it more a matter of personal interest with you?

TEACHER'S NEED FOR SPECIFIC RESOURCES, AND/OR CURRICULUM

10. Are there any specific teaching resources or curriculum guides you don't have and wish you had to teach this group?
(e.g. books, filmstrips, pictures, bibliographies, etc.)

Teacher Request for:	Subject	Topic	Grade(s)	Additional Comments

PROCESS OF DEVELOPMENT

11. Could you tell me how the course got started?

Note to Interviewer: This is a broad lead-in question to stages in the process of course development. Be familiar with the following list of stages and follow-up questions for each stage and use as much as applies to the situation at hand.

If the above opening question draws a blank, be ready to prompt re possible stages,

e.g. Would you say there was a stage where some one or group identified a basic need for the course?
(If YES, then use follow-up questions.)
-
-
-
-
Was there any discussion of how to meet that need?
(If YES, then use follow-up questions.)

etc.

PROCESS OF DEVELOPMENT (background for lead-in question)

A. Development Stages	Check if Applicable	B. Follow-up Questions
i. Identification of need	______	What was the need considered to be? ______________________ ______________________ Who was the key person responsible for identifying the need? ______________________ (name) ______________________ (position e.g. teacher, parent, chairman of a committee etc.) ______________________ (organization e.g. school, band, other native organization, etc.)

Development Stages	Check if Applicable	Follow-up Questions
ii. Discussion of how to meet the need	______	Who was involved in the discussion? ______ (position) ______ (organization) ______ " ______ " ______ " ______ " ______ " ______ " ______ " ______ " ______ " ______ "
iii. Development of plan to meet the need	______	Who developed the plan? ______ (name) ______ (position) ______ (organization)
iv. Obtaining support for the plan	______	From what individuals or groups was support obtained for the plan? (list position of individuals and as complete a name for groups as possible) ______ ______

v. Receiving approval to test the plan ______

From whom was approval received?

______
(name)

______
(position)

vi. Carrying out first version of the program/course ______

Who carried out the first version of the program/course?

______
(name)

______
(position)

vii. Evaluating first version of the program/course ______

Who did the evaluating?

______

What form of evaluation was used?

______

What were the main findings from that evaluation?

______

______

______

______

ii. Receiving approval to carry out full-scale program/course ______

Who gave the approval to carry out a full-scale program/course?

____
(name)

____
(position)

ix. Carrying out full-scale program/course ______

Who carried out the full-scale program/course?

____
(name)

____
(position)

x. Evaluating full-scale program/course ______

Who did the evaluating?

____

What form of evaluation was used?

____

What were the main findings from the evaluation?

____

____

____

____

12. (If the interviewee has already mentioned that native parents have been involved)

How did you get native parents involved?

or

(If no mention has been made of native parent involvement)

Are there any particular reasons why native parents have not been involved?

13. Generally, would you say that the needs of native children are being met by the schools? (Ask for reasons behind opinion.)

14. A. Could you give me a list of all the students in this class (presuming they are all native)?

B. Could you suggest any parents of students in this class that I should interview?

____

____

____

____

15. Do you have any additional comments you would like to make?

THANK YOU VERY MUCH FOR YOUR HELP

(Be sure Subject, Grade and Teacher's Name are clearly marked on all materials received.

List resources/curriculum received below:)

____

____

____

____

____

____

(Be sure Subject, Grade and Teacher's Name are clearly marked on all materials received.

List resources/curriculum received below:)

____

____

____

____

____

____

Card to be supplied to Interviewee for
Question 8.

Objectives

1. To curb the drop-out rate among native students.
2. To reduce absenteeism of native students.
3. To increase interest of native students in learning.
4. To provide materials relevant to the native culture.
5. To improve the self-concept of native students.
6. To improve academic skills of native students.
7. To improve vocational skills of native students.
8. To improve social or life skills of native students.
9. To provide a transition from the native language to English.
10. Other: ______________________________
(please fill in)

____

APPENDIX 9

Name of Interviewer: ______________________________

Phone: ______________________________

NATIVE COMMUNITY INTERVIEWS

Name of Interviewee: ____________________ Band/Settlement: __________

Address: ______________________________

____

Hello, my name is ____________________ and I am working for Alberta Education. We are doing a study throughout Alberta this spring to learn more about school programs for native students. We're trying to learn particularly about courses with native content. ____________________ (Source of referral) suggested you'd be a good person to talk to. Would you be willing to answer some questions? (Proceed if interviewee is willing to be interviewed.)

1. What is your connection with native education? (check one or more)

   Education committee chairman ____________________
   Education counsellor ____________________
   Chief, interested in education ____________________
   Band counsellor holding education portfolio ____________________
   Parent ____________________
   Student ____________________
   Member of advisory committee ____________________
   Other (please explain)

   ____

   ____

   ____

2. What schools are your children (if any) attending?

   School ____________________ Grade __________

   School ____________________ Grade __________

   School ____________________ Grade __________

3. Do you think students should learn about native culture? For example, should they learn about native:

	Yes	No	Why
i. history?	___	___	______________________________ ______________________________ ______________________________ ______________________________

.../2

		Yes	No	Why
ii.	religion?			
iii.	language? (if so, ask which one(s))			
iv.	arts & crafts?			
v.	music?			
vi.	sports?			
vii.	traditions & values?			
viii.	literature?			

.../3

4. Note to Interviewer: Take each of the programs that was identified in your briefing material as programs that should be examined in the visits to the schools, and write them down in the appropriate spaces. Then, ask the questions for each of these programs.

______________________________ in your area offers some programs for native
(name of school)
students. I would like to ask you some questions about these programs:

First Program

____
(interviewer writes down the program here)

Were you aware of this program? ______________________________

If yes, what do you think its purposes are? ______________________________

____

____

____

Do you feel that this is needed? ______________________________

Why do you say that? ______________________________

____

____

____

Second Program

____
(interviewer writes down the program here)

Were you aware of this program? ______________________________

If yes, what do you think its purposes are? ______________________________

____

____

____

Do you feel that this is needed? ______________________________

Why do you say that? ______________________________

____

____

____

.../4

Third Program

____

(interviewer writes down the program here)

Were you aware of this program? ____________________

If yes, what do you think its purposes are? ____________________

Do you feel that this is needed? ____________________

Why do you say that? ____________________

Fourth Program

____

(interviewer writes down the program here)

Were you aware of this program? ____________________

If yes, what do you think its purposes are? ____________________

Do you feel that this is needed? ____________________

Why do you say that? ____________________

.../5

5. Do you think that there are any other educational subjects or materials that the school should have for native children?

Why do you say that?

6. Were you in any way involved in any of the programs we discussed earlier (in question #4)? If so, how were you involved?

If not, would you like to have been involved? How?

7. Are you aware of any other natives who were involved in any of the programs we discussed earlier (for example, involved in setting up the program)? If yes, what part did they play?

8. Are there any ways in which native people could have more input into the development of the programs discussed earlier than they do now?

____

____

____

____

____

____

THANK YOU VERY MUCH FOR YOUR HELP!

Background Information on Interviewee:

(To be completed by Interviewer alone)

Sex: Male ______ Female ______

Approx. Age: Under 30 ______ 30 - 55 ______ Over 55 ______

Language of interview: ____

Where did the interview take place? ______________________________
(e.g. home, band office, school, etc.)

Date of Interview: ____

NUMBER OF INTERVIEWS COMPLETED, BY SCHOOL

APPENDIX 10

	Number of Interviews			
School	Principal	Teacher	Community	Total
C.J. Schurter	1	2	13	16
Elizabeth	1	1	14	16
Kinuso	1	2	14	17
Glen Avon	1	1	13	15
Grouard	1	1	14	16
St. Stephens	1	3	6	10
Ben Calf Robe (St. Pius X)	1	4	6	11
Plains Indian Cultural Survival	1	2	8	11
Mistassiniy	1	3	12	16
Dene Tha' Community	1	4	7	12
Ermineskin Elementary	1	3	8	12
Alexis	0	1	12	13
Onchaminahos	1	4	10	15
Morley	1	1	15	17
Crowfoot	1	3	7	11
TOTALS	14	35	159	208

Native Community: Interviews by Type

	No. of Interviews	% of Total
Parent	89	56.0
Student	23	14.5
Education Committee Chairman	2	1.3
Education Counsellor	10	6.3
School Board or Education Committee Member	8	5.0
Chief	1	0.6
Band Counsellor with Education Portforlio	2	1.3
Other	37	23.3
TOTAL	159	

Notes:
- Total does not add to 159 due to some interviewees having more than one role.
- Totals include interviews undertaken as part of both Provincial and Federal/Band-Operated Case Studies.

INTERVIEWS UNDERTAKEN TO ESTABLISH POLICY BASIS APPENDIX 11

Interviews to establish the policy basis for native education were held with the following individuals:

Mr. H. Reid	Director of Education, Indian and Northern Affairs
Mr. S. Sinclair	President, Metis Association of Alberta
Mr. C. Wood	Acting President, Indian Association of Alberta
Ms. J. Laboucane	Education Director, Metis Association of Alberta
Ms. T. Wildcat	Ermineskin Education Trust, Hobbema
Mr. E. Ghostkeeper	President, Federation of Metis Settlements
Ms. M. Dressyman	Board Member, Alberta Native Teachers Society, Board Member IAA Native Education Secretariat
Mr. L. Knight	Executive Director, Metis Association of Alberta
Mr. E. Isley	MLA and Member, Curriculum Policies Board
Mr. C. Gladue	through offices of Metis Association of Alberta
Ms. D. Daniels	through offices of Metis Association of Alberta
Mr. R. Cunningham	Native American Studies, University of Lethbridge
Mr. C. Dupree	Faculty of Education, University of Lethbridge
Mr. M. Fox	Education Coordinator, Blood Reserve
Mr. J. Miller	Policy Analyst, Alberta Native Secretariat
Dr. G. Torgunrud	Director, Field Services Branch, Education
Dr. Hrabi	Associate Deputy Minister, Education
Mr. M. Baptiste	Education Portfolio, Indian Association of Alberta
Ms. A. McMaster	Blackfoot Reserve
Mr. E. Metatawabin	Director, Office of the Advisor on Native Affairs, University of Alberta
Mr. D. Carter	MLA
Dr. Bevan	Director, Audio Visual Services and Curriculum Branches, Education
Ms. G. Buffalo	President, Alberta Native Teacher's Society
Mr. D. Ewasiuk	Coordinator, Educational Opportunities Fund, Education
Ms. Y. Buffalo	Indian Association of Alberta Designate to Study
Mr. B. Fennell	Field Services Branch, Education
Members	Minister's Advisory Committee on Native Poeple's Education
Dr. B. Staples	Executive Director, Interdepartmental Community School Committee
Dr. H. Sherk	Associate Director, Planning and Research Branch, Education
Mr. W. Grant	Regional Superintendent of Elementary and Secondary Education, Department of Indian and Northern Affairs

(Titles refer to position held at the time of interview)

APPENDIX 12

ADVERTISEMENT OF MINISTERIAL ADVISORY COMMITTEE ON NATIVE PEOPLES' EDUCATION

Are you concerned about native peoples' education?

we want to hear your views

If you are interested in the opportunities for Alberta's Native peoples within the regular school system and the post-secondary education system and/or employment field, you are invited to share your concerns and suggestions with the Ministerial Advisory Committee on Native Peoples' Education.

This citizens' committee advises the Ministers of Alberta Advanced Education and Manpower and Alberta Education.

It will appreciate your comments and recommendations about Alberta schools, universities, colleges, technical institutes, vocational centres, further education, apprenticeship and trade certification, manpower training, career development and employment counselling.

The Committee will be available to meet with individuals or groups on:

Wednesday, May 12
Old Sun College
Gleichen, Alberta

Thursday, May 13
Calgary Native Friendship Centre
140 - 2nd Ave. S.W., Calgary

Friday, May 14
Calgary Regional Office of Education
Room 1200, Rocky Mountain Plaza
615 Macleod Trail S.E., Calgary

If you or your group would like to make a verbal or written submission, please contact our executive secretary. The committee will appreciate if you contact Mr. Fennell prior to attending the meetings so that a convenient time can be arranged.

Please call your local Government R.I.T.E. operator and ask for 427-2994

or dial 0 and ask for Zenith 22333

Alberta
ADVANCED EDUCATION
AND MANPOWER

Alberta
EDUCATION

Outline of The Compensatory Component of Educational Opportunity Fund

The E.O.F. compensatory program is intended to fund compensatory education for reasonably large concentrations of pupils whose educational attainments are unsatisfactory and where there is suffucient reason to relate this low educational attainment to social, cultural and economic conditions in the area.

1. A Definition of Compensatory Education

In Alberta, compensatory education is defined as "any program administered by a school authority designed to compensate for social, economic and cultural deprivation in order that the pupils concerned may receive maximum benefit from the regular program opportunities of the school."

2. Major Objectives of the Compensatory Component

Congruent with this definition, the major objective of the compensatory component of E.O.F. is stated as being "to provide the extra assistance at the classroom level that culturally, socially or environmentally disadvantaged students may need to aim at being on an equal footing with other students."

It should be noted that the objective stresses assistance at the "classroom" level which should be interpreted to mean "in an instructional setting." It is not intended that all compensatory education activities will necessarily occur in an actual classroom, although, undoubtedly, most of them probably will.

The nature and location of the compensatory education activities is determined, at least partially, by the philosophic approach used in compensatory education. When dealing with children who need special attention in school because of disadvantagement in their lives it is theoretically possible to use at least two different aproaches.

If the environmental background of a child is deficient in such a manner as to lead to decreased educational attainment, the school might try to make up for this deficiency through extra-ordinary activities directly relevant to the deficiencies. For example, if children have a very narrow experiential background because they have never been beyond their neighbourhood, the school might provide some travel experiences. The emphasis of this approach is on providing some of the missing ingredients in the lives of children in the hope that these will eventually lead to more normal educational achievement.

In the second approach the emphasis is on providing modified and intensified direct educational experiences in the hope that these will compensate for the negative educational effects of the disadvantaged background of the child.

The objective of the compensatory component clearly implies the use of the second approach in the major thrust of a project. Secondary thrusts based on the first approach may be acceptable in some cases.

3. Who is the Compensatory Component For?

This program is aimed at pupils who are:

1. In grades one to twelve;
2. Attending public or separate schools in jurisdictions which satisfy the economic criteria;
3. Educationally disadvantaged;
4. Part of a reasonably large concentration of educationally disadvantaged pupils in an area generally regarded to be socially, culturally or economically disadvantaged.

A portion of the funds in the compensatory component of the EOF has been specifically reserved for the support, under certain conditions, of cultural and linguistic programming in native studies programs in Edmonton and Calgary. See other references to this elsewhere in this policy manual.

The program is not intended for pupils who have physical, emotional or mental handicaps, or are otherwise eligible for special consideration under programs operated by the Special Educational Services Branch of the Department of Education.

Alberta Community School Programme Position

The Alberta Government, through the Interdepartmental Community School Committee, endorses the community school concept and on a staged basis, will assist in local implementation and operation of such schools in Alberta. The primary purpose of community schools is better education for young people. At the same time, such schools help people meet their educational, recreational, cultural, social, health and other needs within their own communities. A school which has been designated a community school by the Interdepartmental Community School Committee is eligible for additional financial assistance.

The committee was formed in 1975 to develop a community school programme position to form the basis of a government policy on community education.

Dimensions of a Designated Community School

Ideally, a designated community school will exhibit all or most of the following dimensions:

1. The school curriculum is consciously oriented towards the community.
2. There is an effective involvement of parents and other community members.
3. A collegial atmosphere is encouraged and parents and other community people are regarded as allies.
4. Community members assist teachers in the classroom.
5. Educational activities for people of all ages are encouraged by school personnel.
6. School staff and students are active in interagency cooperative activities.
7. School and community facilities are adapted for community education purposes.
8. School facilities are open for community use.
9. School staff encourage students to study community issues and problems.
10. A vital goal of school personnel and students is to foster a sense of community.

Steps Toward Becoming a Designated Community School

1. Support must be secured from the school staff and the school board. Support in principle must also be secured from the municipality affected by the community school.
2. A Planning Steering Committee is established with a membership which includes the principal and representatives from the school staff, the student body, parents, the community at large, the municipality and the local Further Education Council.
3. If desired, a Community School Friend is assigned by the Interdepartmental Community School Committee to advise the local Planning Steering Committee and assist it in preparing the community school for designation status.
4. The Planning Steering Committee prepares a brief or charter which focuses on how the community school will demonstrate the various dimensions of the ideal community school. The charter will be a five-year plan of development and operation and should culminate with a financial section stating the amount of grant that will be needed to help the school function as a designated community school.
5. Based on the charter, a presentation or challenge is made to the Interdepartmental Community School Committee which may then grant designated community school status.
6. After a successful challenge, the school becomes a designated community school and is granted further financial assistance by the Province through the Interdepartmental Community School Committee.

Full details of this program are found in Interdepartmental Community School Committee Document #35R, "The Alberta Community School Programme Position." For further information contact:

Executive Director
Interdepartmental Community School Committee
10053 - 111 Street
Edmonton, Alberta
T5K 2H8

Phone: (403) 427-2037

APPENDIX 15

EARLY CHILDHOOD SERVICES PROGRAM INFORMATION

The Program:

ECS is a program for children and parents which uses the resources and services of the local community.

The Operator:

Operators of ECS programs include school boards, incorporated societies and private schools.

The Local Advisory Committee (LAC):

The LAC is a committee made up of parents who have children in an ECS program and of community service representatives. The committee provides advice to the ECS operator on matters affecting the ECS program.

The Main Features of an ECS Program:

For Children

Opportunities exist for the physical, social, emotional, intellectual and creative development of children. In addition, special programs are also provided for children with handicaps.

For Parents

Opportunities to assist in their child's development are available through advisory and decision-making activities — activities which increase their own knowledge and skills to help their children.

For Staff

Opportunities to acquire knowledge and skills for planning, implementing and evaluating an ECS program are available to staff in an ECS centre. The staff must include qualified teachers and it may also include aides and volunteers.

For Communities

Local and regional services and resources are used in programs for children and parents.

What Assistance Is Available?

Alberta Education provides grants and consultative assistance to ECS operators. Consultants are located in the following regional offices:

Zone 1: 500 Nordic Court, 10014 - 99 Street
GRANDE PRAIRIE (539-2130)

Zones 2 & 3: 3rd Floor, Edwards Professional Bldg.
EDMONTON (427-2952)

Zone 4: Box 5002, 3rd Floor West, Provincial Bldg.
4920 - 51 Street, RED DEER (343-5267)

Zone 5: 12th Floor, Rocky Mountain Plaza,
615 Macleod Trail, S.E., CALGARY (261-6132)

Zone 6: Provincial Bldg., 200 - 5 Avenue, South
LETHBRIDGE (329-5243)

Consultants from a number of government and community agencies are available to assist parents and LACs in planning and implementing an ECS program. Consultants are available from Alberta Social Services and Community Health, Alberta Agriculture, Alberta Recreation and Parks, Alberta Consumer and Corporate Affairs, Alberta Culture and Alberta Advanced Education and Manpower.

For further information please contact:

Early Childhood Services
10th Floor, Devonian Bldg.
11160 Jasper Avenue
EDMONTON, Alberta
T5K 0L2
(427-2041)

REFERENCES MADE BY TEACHERS TO RESOURCES USED IN NATIVE PROGRAMS

APPENDIX 16

This appendix lists references made by teachers, to resources that had been used in native programs. In virtually all cases, each entry was recommended by only one source. The minimum information required from the teacher for it to be listed here, was suitable subject and grade for each reference. Additional comments are included in parentheses.

A. Annotated Bibliography

1. Cree Language & Culture

Anderson, A. Let's Learn Cree. Cree Productions, 12750 - 127 St., Edmonton	Gr. 4 - 9
Anderson, A. Plains Cree Dictionary. Cree Productions, 12750 - 127 St., Edmonton	Gr. K - 12
Anderson, A. Say It. See It. Study It. Cree Productions, 12750 - 127 St., Edmonton. (Basic Cree)	Gr. 1 - 6
Anderson, A. 12 Basic Lessons. Cree Productions, 12750 - 127 St., Edmonton. (Cree, inanimate and animate)	Gr. 7 - 9
Anderson, A. What They Do Book. Cree Productions, 12750 - 127 St., Edmonton. (Cree - English animal phrases)	Gr. 3
Cree Stories from Moose Lake. Department of Education. Manitoba.	Gr. 1 - 2
Cree Alphabet Endings. Printing & Stationery Branch, Alberta Education, Devonian Building, 11160 Jasper Avenue, Edmonton T5K OL2	Gr. 1 - 9
Cree 15 Exercise Books. Printing & Stationery Branch, Alberta Education, Devonian Building, 11160 Jasper Avenue, Edmonton, T5K OL2 (Good resource material for a non-native teacher)	Gr. 10
Ellis, D. Spoken Cree: West Coast of James Bay. Anglican Book Centre, 600 Jarvis St., Toronto M4Y 2J6	Gr. 1 - 2
Day, F.A. Hungry Wolf (ed.) May Cree People. Good Medicine Books, Invermere, B.C. (First-hand information on the native culture)	Gr. 8
Hives, H.E. A Cree Grammar. Anglican Book Centre, 600 Jarvis St., Toronto M4Y 2J6	Gr. 1 - 2
Mandelbaum, D. The Plains Cree. American Museum of Natural History, Vol. 37, No. 2, 1940. (Obtainable from the Curriculum Library, Alberta Eduction) (Most of the information is of native source)	Gr. 8

2. Language Arts

Dalby, L. & J. McCrie. Here I Go Series. Peguis Pub., 462 Hargrave St., Winnipeg. 1972.	Gr. 1 - 3
ICAN Teachers Monthly Booklets (Sept. to June). Northland School Division #61, Box 1440, Peace River TOH 2XO (Teachers Work Plans for Grade 1 with particular focus on Language Arts for Cree-speaking children.)	Teacher Ref.
ICAN Student Readers (Sept. to June). Northland School Division #61. (Coordinated with Teachers Booklets)	Gr. 1
ICAN Student Workbooks (Sept. to June). Northland School Division #61. (Coordinated with Teachers Booklets)	Gr. 1
ICAN Phonics Books I, II, & III. Northland School Division #61. (Coordinated with Teachers Booklets)	Teacher Ref.
Finney, F. Mighty Moose Reading Booklets. Northland School Division #61. (Supplementary Reading)	Gr. 2 - 3

3. Social Studies

Allen, D. Indians of the Northwest Coast. Hancock House Publishers. 1977.	Gr. 4 - 8
Bear, G. The Indian Family. Saskatchewan Indian Cultural College, 1402 Quebec Avenue, Saskatoon S7K 1V4. (Teacher's Handbook & Lesson Plans)	Gr. 1 - 2
Bowles, R.P. & others. eds. The Indian: Assimilation, Integration or Separation. Prentice - Hall. 1972.	Gr. 10
Cardinal, H. The Unjust Society. Hrtig Pub., Edmonton. 1969.	Gr. 10
Crowe, K.J. A History of the Original People of Northern Canada. Arctic Institute of North America. McGill, Queen's University Press, Montreal. 1974. (Good history from the native perspective. Can be used well at junior high and even at elementary)	Gr. 7 - 9
Dempsey, H. Indian Names for Alberta Communities. Glenbow Institute, Calgary. 1969.	Gr. 4 - 8
Dempsey, H. Indian Tribes of Alberta. Glenbow Institute, Calgary. 1978.	Gr. 4 - 8
Doughty, H.A. The First Canadians. Wiley Pub., Toronto. 1978.	Gr. 4 - 8
Embree, J. Let Us Live: The Native Peoples of Canada. J.M. Dent. 1977.	Gr. 4 - 8
Fisher, O.M. Totem, Tipi and Tumpline - Stories of Canadian Indians. J.M. Dent. 1955.	Gr. 4 - 8

Hall, A.J. & others. Indians of the Plains. Fitzhenry & Whiteside, Vancouver. 1972.	Gr. 4 - 8
LaRoque, E. Defeathering the Indian. The Book Society of Canada Ltd., Agincourt, Ontario. 1975.	Teacher Ref.
Patterson, P.E. Changing People. Collier Macmillan Canada, Ltd. 1971.	Gr. 4 - 8
Saulteaux Legend Books. Saulteaux Indian Culture College. Curriculum Studies & Research Department, Emmanual & St. Chad., University of Saskatchewan, P.O. Box 3085, Saskatoon S7K 3S9	Gr. 1 - 3
Sealey, D.B. & V.J. Kirkness. Indians Without Tipis: A Resource Book by Indians & Metis. Wm. Clare Pub., Winnipeg. 1973. (History written from a native point of view. It brings out contributions to world culture made by native people)	Gr. 7 - 9
Sealey, D.B. Stories of the Metis. Manitoba Metis Federation Press. Winnipeg. 1973. (Simple language, double-spaced lines)	Gr. 7
Sealey, D.B. & A.S. Lussier. The Metis - Canada's Forgotten People. Pemmican Pub., Manitoba. 1975.	Gr. 4 - 8
Sheffe, N. Canada's Indians. McGraw-Hill, Toronto. 1970.	Gr. 4 - 8
Smythe, M. Indian Summer. Information Canada, Ottawa. 1974.	Gr. 4 - 8
Snow, J. These Mountains Are Our Sacred Place: The Story of the Stoney People. Samuel Stevens. 1977.	Gr. 7 - 9
Stories May Granny Told Me: Stories, Tales, Legends, Peoms. Collected by the Young People of Fort McKay. Fort McKay School. 1980.	Gr. 7 - 9
Wuttunee, W. Ruffled Feathers. 2nd ed. Bell Books. Calgary. 1971.	Gr. 10

4. Other

Alberta Conservation and Hunter Education. Alberta Energy and Natural Resources. Fish and Wildlife Division, Edmonton. 1980. (Recommended for Hunter Training)	Gr. 7 - 9
Hunter Training Conservation. Alberta Energy and Natural Resources. (Recommended for Hunter Training)	Gr. 7 - 9
Hunt, B. Indian Crafts & Lore. Western Pub., 1976. (Indepth study doing crafts using natural resources.)	Gr. 7 - 9
Native Studies (A Curriculum). Alberta Vocational Centre, Grouard. (Relevant to the North and supplies questions.)	Gr. 9

B. References not Located in "Books in Print"

1. Cree

Cree Syllabic Book. Emily Hunter, Matilda Brertton, Stan Cuthand. Cultural Education Centre, Saddle Lake, Alberta (Good for beginners)	Gr. 1 - 9
Oral Cree. Matilda Brertton.	Gr. 1 - 6
Spoken Cree. Parts 2 & 3. Hunter, Brertton & Cuthand.	Gr. 1 - 9
Native Language Curriculum. Manitoba.	Gr. 1 - 3
Meet Cree, University of Alberta.	Gr. 12
Cree Language Book 1.	Gr. 9
Oral Cree Course Book.	Gr. 10 - 12
Sam and Joan Reader.	Gr. 9 - 10
Spoken Cree 15.	Gr. 10
Spoken Cree 25.	Gr. 11
Spoken Cree 35.	Gr. 12
Cree 15 Sylabbis Course Book 1 & 2.	Gr. 9 - 10
Cree Language Book 1.	Gr. 9 - 10
Cree Books, Saddle Lake (Blackfoot).	Gr. 10 - 12

2. Language Arts

A Bilingual Approach. Div. of Educational Research. University of Montana. Missoula, Montana.	Teacher Ref.
Johnny & Tindy Series. Northwest Territories. (Location is Rae - Edso 100 years ago to the present.)	Gr. 1 - 3
Red Deer. Charles E. Merrill Pub. Co.	Gr. 1 - 6
Sam & Joan.	Gr. 1 - 9
Dog Rib Legends. (Handbook and Readers.)	Gr. 4 - 6
The Plains Indian Book. (Reading Book.)	Gr. 4 - 6
Indian Reading Series. Pacific Northwest Indian Program, Northwest Regional Education Laboratory, Portland, Oregon.	Gr. 1 - 5
Old North Trail.	Gr. 5 - 9
Blackfoot Lodge Tales.	Gr. 5 - 9
Diagnostic Work Books. Bell and Howell.	Gr. 1 - 6
Illustrated Reading Books. Developed at Morley.	Various

3. Social Studies

Men Without Machines. Cody Berland. Natural History Press.	Gr. 7 - 9
Cold Lake History. (Research Source.)	Gr. 7 & 10
Indians of the North American Plains. Virginia Luling. Macdonald Educational Ltd.	Gr. 4 - 8
Metis Native Uprisings and the Land Sources. N.C. Press, Box 410, Station A, Toronto. 1977.	Gr. 6 - 7
Stoney Country. John Snow. (Pictorial.)	Gr. 1 - 6
Tawow. Basil H. Johnston. Department of Indian and Northern Affairs, Ottawa.	Gr. 4 - 8
The Law and the Native. (Curriculum Guide.)	Teacher Ref.

4. Others

Illustrated Stories in Dene. Government of the Northwest Territories Programs and Evaluations Branch.	Gr. 4 - 6
A Guide to Those Actively Interested in Pre-School Programs and in Establishing New Centres. Early Childhood Services Program.	Teacher Ref.
Blackfoot Books. Blood Reserve.	Gr. 3 - 9
Story Books. (Blackfoot) Browning Reserve, Montana.	Gr. 1
Blackfoot Dictionary. Blood Reserve (in development).	Teacher Ref.

C Audio-Visual Resources

1. Films

More than Bows and Arrows. National Film Board. (Both language arts and social studies.)	Gr. 7 - 12
Stoney. Videotape from ACCESS. (Interview of Chief John Snow.)	Gr. 2
Riel. CBC Production.	Gr. 10

2. Games

Cree Games. Native Education Branch. Department of Education. Manitoba.	Gr. 1 - 2
Justice System games and mock trial kits. Legal Resource Centre, University of Alberta, Edmonton. (Workbook and teacher's guide available.)	Gr. 7 - 9

3. Kits

Tawow Kit. Emma LaRoque. Book Society of Canada Ltd.	Gr. 7 - 9
People of Native Ancestry. (Multi Media Kit.)	Gr. 1 - 3
Kanata Kits.	Gr. 4 - 5

2. Language Arts

Dalby, L. & J. McCrie. Here I Go Series. Peguis Pub., 462 Hargrave St., Winnipeg. 1972.	Gr. 1 - 3
ICAN Teachers Monthly Booklets (Sept. to June). Northland School Division #61, Box 1440, Peace River TOH 2X0 (Teachers Work Plans for Grade 1 with particular focus on Language Arts for Cree-speaking children.)	Teacher Ref.
ICAN Student Readers (Sept. to June). Northland School Division #61. (Coordinated with Teachers Booklets)	Gr. 1
ICAN Student Workbooks (Sept. to June). Northland School Division #61. (Coordinated with Teachers Booklets)	Gr. 1
ICAN Phonics Books I, II, & III. Northland School Division #61. (Coordinated with Teachers Booklets)	Teacher Ref.
Finney, F. Mighty Moose Reading Booklets. Northland School Division #61. (Supplementary Reading)	Gr. 2 - 3

3. Social Studies

Allen, D. Indians of the Northwest Coast. Hancock House Publishers. 1977.	Gr. 4 - 8
Bear, G. The Indian Family. Saskatchewan Indian Cultural College, 1402 Quebec Avenue, Saskatoon S7K 1V4. (Teacher's Handbook & Lesson Plans)	Gr. 1 - 2
Bowles, R.P. & others. eds. The Indian: Assimilation, Integration or Separation. Prentice - Hall. 1972.	Gr. 10
Cardinal, H. The Unjust Society. Hrtig Pub., Edmonton. 1969.	Gr. 10
Crowe, K.J. A History of the Original People of Northern Canada. Arctic Institute of North America. McGill, Queen's University Press, Montreal. 1974. (Good history from the native perspective. Can be used well at junior high and even at elementary)	Gr. 7 - 9
Dempsey, H. Indian Names for Alberta Communities. Glenbow Institute, Calgary. 1969.	Gr. 4 - 8
Dempsey, H. Indian Tribes of Alberta. Glenbow Institute, Calgary. 1978.	Gr. 4 - 8
Doughty, H.A. The First Canadians. Wiley Pub., Toronto. 1978.	Gr. 4 - 8
Embree, J. Let Us Live: The Native Peoples of Canada. J.M. Dent. 1977.	Gr. 4 - 8
Fisher, O.M. Totem, Tipi and Tumpline - Stories of Canadian Indians. J.M. Dent. 1955.	Gr. 4 - 8

Hall, A.J. & others. Indians of the Plains. Fitzhenry & Whiteside, Vancouver. 1972. Gr. 4 - 8

LaRoque, E. Defeathering the Indian. The Book Society of Canada Ltd., Agincourt, Ontario. 1975. Teacher Ref.

Patterson, P.E. Changing People. Collier Macmillan Canada, Ltd. 1971. Gr. 4 - 8

Saulteaux Legend Books. Saulteaux Indian Culture College. Curriculum Studies & Research Department, Emmanual & St. Chad., University of Saskatchewan, P.O. Box 3085, Saskatoon S7K 3S9 Gr. 1 - 3

Sealey, D.B. & V.J. Kirkness. Indians Without Tipis: A Resource Book by Indians & Metis. Wm. Clare Pub., Winnipeg. 1973. (History written from a native point of view. It brings out contributions to world culture made by native people) Gr. 7 - 9

Sealey, D.B. Stories of the Metis. Manitoba Metis Federation Press. Winnipeg. 1973. (Simple language, double-spaced lines) Gr. 7

Sealey, D.B. & A.S. Lussier. The Metis - Canada's Forgotten People. Pemmican Pub., Manitoba. 1975. Gr. 4 - 8

Sheffe, N. Canada's Indians. McGraw-Hill, Toronto. 1970. Gr. 4 - 8

Smythe, M. Indian Summer. Information Canada, Ottawa. 1974. Gr. 4 - 8

Snow, J. These Mountains Are Our Sacred Place: The Story of the Stoney People. Samuel Stevens. 1977. Gr. 7 - 9

Stories May Granny Told Me: Stories, Tales, Legends, Peoms. Collected by the Young People of Fort McKay. Fort McKay School. 1980. Gr. 7 - 9

Wuttunee, W. Ruffled Feathers. 2nd ed. Bell Books. Calgary. 1971. Gr. 10

4. Other

Alberta Conservation and Hunter Education. Alberta Energy and Natural Resources. Fish and Wildlife Division, Edmonton. 1980. (Recommended for Hunter Training) Gr. 7 - 9

Hunter Training Conservation. Alberta Energy and Natural Resources. (Recommended for Hunter Training) Gr. 7 - 9

Hunt, B. Indian Crafts & Lore. Western Pub., 1976. (Indepth study doing crafts using natural resources.) Gr. 7 - 9

Native Studies (A Curriculum). Alberta Vocational Centre, Grouard. (Relevant to the North and supplies questions.) Gr. 9

B. References not Located in "Books in Print"

1. Cree

Cree Syllabic Book. Emily Hunter, Matilda Brertton, Stan Cuthand. Cultural Education Centre, Saddle Lake, Alberta (Good for beginners)	Gr. 1 - 9
Oral Cree. Matilda Brertton.	Gr. 1 - 6
Spoken Cree. Parts 2 & 3. Hunter, Brertton & Cuthand.	Gr. 1 - 9
Native Language Curriculum. Manitoba.	Gr. 1 - 3
Meet Cree, University of Alberta.	Gr. 12
Cree Language Book 1.	Gr. 9
Oral Cree Course Book.	Gr. 10 - 12
Sam and Joan Reader.	Gr. 9 - 10
Spoken Cree 15.	Gr. 10
Spoken Cree 25.	Gr. 11
Spoken Cree 35.	Gr. 12
Cree 15 Sylabbis Course Book 1 & 2.	Gr. 9 - 10
Cree Language Book 1.	Gr. 9 - 10
Cree Books, Saddle Lake (Blackfoot).	Gr. 10 - 12

2. Language Arts

A Bilingual Approach. Div. of Educational Research. University of Montana. Missoula, Montana.	Teacher Ref.
Johnny & Tindy Series. Northwest Territories. (Location is Rae - Edso 100 years ago to the present.)	Gr. 1 - 3
Red Deer. Charles E. Merrill Pub. Co.	Gr. 1 - 6
Sam & Joan.	Gr. 1 - 9
Dog Rib Legends. (Handbook and Readers.)	Gr. 4 - 6
The Plains Indian Book. (Reading Book.)	Gr. 4 - 6
Indian Reading Series. Pacific Northwest Indian Program, Northwest Regional Education Laboratory, Portland, Oregon.	Gr. 1 - 5
Old North Trail.	Gr. 5 - 9
Blackfoot Lodge Tales.	Gr. 5 - 9
Diagnostic Work Books. Bell and Howell.	Gr. 1 - 6
Illustrated Reading Books. Developed at Morley.	Various

3. Social Studies

Men Without Machines. Cody Berland. Natural History Press.	Gr. 7 - 9
Cold Lake History. (Research Source.)	Gr. 7 & 10
Indians of the North American Plains. Virginia Luling. Macdonald Educational Ltd.	Gr. 4 - 8
Metis Native Uprisings and the Land Sources. N.C. Press, Box 410, Station A, Toronto. 1977.	Gr. 6 - 7
Stoney Country. John Snow. (Pictorial.)	Gr. 1 - 6
Tawow. Basil H. Johnston. Department of Indian and Northern Affairs, Ottawa.	Gr. 4 - 8
The Law and the Native. (Curriculum Guide.)	Teacher Ref.

4. Others

Illustrated Stories in Dene. Government of the Northwest Territories Programs and Evaluations Branch.	Gr. 4 - 6
A Guide to Those Actively Interested in Pre-School Programs and in Establishing New Centres. Early Childhood Services Program.	Teacher Ref.
Blackfoot Books. Blood Reserve.	Gr. 3 - 9
Story Books. (Blackfoot) Browning Reserve, Montana.	Gr. 1
Blackfoot Dictionary. Blood Reserve (in development).	Teacher Ref.

C Audio-Visual Resources

1. Films

More than Bows and Arrows. National Film Board. (Both language arts and social studies.)	Gr. 7 - 12
Stoney. Videotape from ACCESS. (Interview of Chief John Snow.)	Gr. 2
Riel. CBC Production.	Gr. 10

2. Games

Cree Games. Native Education Branch. Department of Education. Manitoba.	Gr. 1 - 2
Justice System games and mock trial kits. Legal Resource Centre, University of Alberta, Edmonton. (Workbook and teacher's guide available.)	Gr. 7 - 9

3. Kits

Tawow Kit. Emma LaRoque. Book Society of Canada Ltd.	Gr. 7 - 9
People of Native Ancestry. (Multi Media Kit.)	Gr. 1 - 3
Kanata Kits.	Gr. 4 - 5